Man made Righteous
BY
Christ's Obedience.
Being two
SERMONS
AT
Pinners-Hall.
With Enlargements, &c.
Also some
REMARKS
ON
Mr. *Mather*'s Postscript, &c.

By DANIEL WILLIAMS.

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IN a Paper ſigned by *G. Griffith, T. Cole, N. Mather, J. Chancy, R. Trail, Ri. Taylor*; and ſince Printed by Mr. *Chancy. Neonom. Unmask'd*, pa. 3. p. 96. they Charge me: He teacheth, *That the Righteouſneſs of Chriſt is imputed only as to effects, with a purchaſe of a Conditional Grant*, viz. this Propoſition, *He that believeth ſhall be ſaved.* Goſpel-truth, p. 39.

My words there are theſe: *The difference is not* 4. *Whether Chriſt by his Righteouſneſs merited for all the Elect that they ſhould in his time and way*, be certainly partakers *of its ſaving Effects*; *and did not only purchaſe a Conditional Grant of thoſe Effects*, viz. *that Propoſition*, He that believeth ſhall be ſaved. 5. *Nor whether beſides thoſe Effects being made ours, the very Righteouſneſs of Chriſt is imputed to True Believers, as what was always undertaken and deſigned for their Salvation, and is now as effectual to their actual Pardon and Acceptance to Life; yea, is pleadable by them as their Security; and is as uſeful to their Happineſs, as if themſelves did and ſuffered what Chriſt did.* All theſe I affirm, p. 39, 40.

Can any thing be more contrary: They ſay I affirm what I do expreſly deny; and that I deny what I expreſly affirm.

Mr. *M.* ſaith, my damning Error is: *He is one that makes Union to Chriſt; our having this Righteouſneſs upon us, and our being juſtified by it, to be given us in way of Reward, of ſomething done by us.*

My only words to which he twice refers are theſe, *Goſpel-benefits are no reward of Debt; and yet they are given in a way of Reward; the Benefits are given not for our Faith, yet upon Believing; not upon it as a meriting Conſideration, yet upon it, as that the preſence whereof is made neceſſary by the Goſpel, this having required Faith, and confined the Benefit to him that Believes,* Defence of Goſpel-Truth, p. 25. Theſe and other Imputations I have ſpoke to.

You ſee, I ſay only Benefits indefinitely; the thing done by us here, is only Believing: In way of Reward, is only a performance of a Goſpel-promiſe, made to encourage and move Sinners to Believe.

To

To the READER.

IT is fit that God (whose we are) should use us to his own Purposes, however unagreeable to our Inclinations the Work is, or Mysterious the Design of Providence be at present. I am sure Peace is my delightful pursuit, though unreasonable Men force me to Debates, as part of my Employ. The several Books written, and Sermons studiously preached for Antinomianism, *had not engaged my Pen at first, if the Leaven had not spread to the open Censure of the usefulest Ministry as legal, the Hazard of the Souls, and Peace of our Congregations, and the common Reproach of the Dissenters. When a Testimony by Gospel-Truth stated was published, I resolved to cease any further Progress in this Affair, being assured it was sufficient to inform such as were not given up to those Delusions, against which only it was designed. But* Mr. Chancy's *Notorious Misrepresentation of my Principles, necessitated my* Defence of Gospel-Truth, *when his* Billingsgate *Language would have been wholly slighted. Since then he hath published three Books unworthy of my regard, being he was resolved to persist in mistaking the Matters in Debate, and must argue in a way I was sure the Judicious would Contemn; and only such Simple ones be confirmed thereby, who had no List or Patience to read an Answer. He was followed by one* Mr. Edwards, *a Man even of far less Judgment and equal Violence, two Pages of whose Book assured*

me, that reading further, was only to view an Emblem of Hell, viz. *Hot Fire and thick Darkneſs. His Name-ſake, the Learned Author of* Criſpianiſm Unmask'd, *treated his Anſwer thereto, with the ſame due Pity as I have done. The War among the Angels alſo was written with an Air of ſuch Falſhood and Profaneneſs, as cautioned any from anſwering it, who had not the like* Freedom *to form an* Antinomian *Prayer. That Unchriſtian Spirit all theſe Men diſcover, is convictive that Chriſt employs them not. The Fury and Arts of the Promoters and Abetters of their new Goſpel (without Precepts or Threatnings) appearing a publick Damage, as they unſeaſonably divided the* Nonconformiſts, *rendred me Induſtrious to allay the Heats; but I ſoon found that ſuch as oppoſed the* Union *at firſt, would not quit the occaſion they had framed, to keep up a Faction oppoſite thereto. Hence, though we got them to Subſcribe with us an* Agreement in Doctrines, *and therein we mutually engaged to be at Peace, and not expoſe each other; it was not three Weeks e'er new Books were publiſhed, and their Pulpits (without any Provocation on our parts) filled with the former Railings, reckoning, it ſeems, themſelves at Liberty, becauſe they judged we thought our ſelves obliged by our Subſcriptions to be ſilent. I, for the Publick Good, connived at this, and at Mr.* Cole's *violent Cenſures and Miſrepreſentations of our Judgment at* Pinners-Hall *near twelve Months, without the leaſt return; till at laſt, in a Sermon there, he proclaimed, That* Goſpel-Truth ſtated, *was juſt the Caſe of the Parable of the* Phariſee. *I thought it my Duty, to ſhew in my next Turn, in the calmeſt words, that* Goſpel-Truth

To the Reader.

Truth ſtated, *agreed in nothing with the Phariſee; and was quarrelled with only becauſe it urged the Imitation of the* Publican *in his Penitent Humiliation as neceſſary to Forgiveneſs (which that Brother conſtantly exclaims againſt) and I urged the Neceſſity of an end to Contentions. I medled not again, and forbore expoſing his Myſterious Nonſence, which his Books as well as Sermons miniſtred ſufficient Advantage for; though, alas, he and his Party (I know not why) judge once* Vindicating *our ſelves from falſe Aſperſions, is an intolerable Crime in me, when his frequent, and weak as well as paſſionate Outcries, are very Juſtifiable, even though he ſtill Imputes to us what we Abhor. For ſome time we were quiet, and it was my hope we ſhould continue ſo; but* Mr. Mather, *the great Enemy to the* Union, *finding he could no longer inſtigate others to blow the Flames, finds an occaſion to get into* Pinners-Hall, *upon the Sickneſs of one of the ſix Lecturers; and there,* as he owneth in his Preface, *ſtudiouſly and of purpoſe renews the Debate. Mr.* B. *and I were oft as good as named by him, and the very Body of our Miniſters arraigned as* Socinians, *and by him charged as holding Soul-deſtroying Errors, if there be, or ever were, any in the World: Enemies to Chriſt's Righteouſneſs at Heart, worſe than Papiſts; with the like envenomed Reproaches. And with the reſt of his Stuff, he under the Pain of* Damnation, *required the People to believe, that Chriſt's Incarnation was no part of his Humiliation, and every Believer was as Righteous as Chriſt in Equality; and not in Similitude only with other things, which the following Tract inſiſts on. Theſe he had oft in his*

own place preached, and long endeavoured to make our Miniſtry hateful to his Hearers; yet that I was ſilent under: But ſerious Thoughts of the Deſign, and Tendency of his open Attempt at Pinners-Hall, *forced me in my next Turns in that Lecture, to preach the Principal Heads of the following Sermons, which I enlarged in four Diſcourſes at my own place. Yet I had that regard to Peace, that as I forbear all Indecent Reflections, ſo I took no notice that any one aſſerted what I determine againſt; and had never publiſhed them, except that he had Printed his, and that with the Scandalous Name he intends us to be called hereafter by,* viz. Semi-Socinian. *Sober Men juſtly cry out againſt theſe Debates, but I appeal to their Conſciences, where the Blame muſt be laid? Can we be Faithful to Chriſt, to our Miniſtry, to Souls that need our help, or to our own Name, as Miniſters, if we lye down with theſe Calumnies and Miſrepreſentations? Though did they only plead for their own Whimſies, I ſhould for Peace diſregard them; but to make it their daily work to Prejudice the People againſt the Faithfuleſt Miniſtry, and run them into Confuſion of Mind for a Factions ſake, calls I think for an Induſtrious Oppoſition. If you ask what in us is it they ſo exclaim againſt, I anſwer, It's* 1. *That though we own Chriſt's Righteouſneſs is truly imputed to us, yet we deny that God eſteems us to have done and ſuffered what Chriſt did.* 2. *Though we own that God requires nothing of us to be a meriting legal Righteouſneſs, or Atonement for Sin; yet we ſay, that God in a way of governing Grace, requires ſome Duty to be performed on Man's part (to which he enableth us) whereupon he*

he applies to us the Beneficial Effects and Fruits of Christ's Righteousness, according to the respective Gospel-Promises; and thereby incourageth us to those Duties; governs our Fears and Hopes: And that's the Heart of the Controversie, for they think no Duty, as a Duty is ordained, a means to any Benefit: They own no Law but the Law of Works, which admitted nothing short of perfect sinless Obedience: And because we cannot perform that, as the Meriting Condition of Life in the Adjustment of Justice; therefore Men must do nothing, as a Condition of enjoying any Benefits in Christ's Right, by the Adjustment of Grace in a way of Authority: Since we cannot be wholly Sinless, it's all as one whether we are Sincere or no. 3. We own that it is Faith alone is the receiving Condition of Justification; yea I add, That it's the only expres'd Condition of the Imputation of Christ's Righteousness in order to Pardon; but all is in vain, because we say that Repentance is necessary to our actual Pardon. Mr. M. falsly pretends, that their Notions are the Truth in the Churches Possession since the Reformation. But I have proved the contrary by many Quotations in my Defence of Gospel-Truth; *and the very Judicious and Learned* Apology *of the Subscribers of my Book hath added a greater Number. I will of Hundreds I could produce, give two Testimonies,* Mr. *Perkins*'s Order and Causes of Salvation, *&c.* Cap. 36. *Quest.* Whether is Justifying Faith commanded in the Law? *Ans.* It is commanded in the Law of Faith, namely the Gospel, but not in the Law of Works, that is, in the Moral Law, *Rom.* 3. 27. *The Reasons are these.* 1. That which the Law revealeth not, that

that it commandeth not; but the Law is so far from revealing Justifying Faith, that it never knew it. 2. *Adam* had fully before his Fall written in his Heart the Moral Law, yet had he not Justifying Faith which apprehended Christ. *He then proceeds to answer the Objections against the Gospel being a Law. Mr.* Anth. Burgess *in his* Doctrine of Justification, *Part* 1. *P.* 161. *denies that* Repentance is in a Man, as a Sign only that God hath Pardoned. *But saith,* We must go further, and say, it's the Means and Way which God hath appointed antecedently to Pardon, so that where this goeth before, the other followeth after. *This he proves by six Arguments, and the Book was Printed at the Desire of the* London *Synod.* Calvin *oft owneth the Gospel to be a Law, and in his Commentaries on* Jonas, *Cap.* 3. 10. *P.* 359. saith, Forgiveness is Free, and yet as oft as God proposeth Forgiveness to Sinners, this Condition is still added therewith, *viz.* That they Repent. *He gives the Reasons of it, and calls it* a Law, *by which God so commands Repentance in order to Pardon, though not as a Cause of Pardon. I have in this Book endeavoured to put the Doctrine of Justification in a plain Light; though I wonder why our Brethren still say, I mean what is quite contrary to what I say. I suppose it's because they have so long thought and represented some of our Principles contrary to what they be, that they cannot think it possible that they should be what indeed they are; or at least they will suspect us* Fools and Lyars, *rather than seem to own that they could be so long mistaken. I request therefore, that if Mr.* M. *will reply to me, he would cite my*

words

words fully, and give the Page as I have done, for hitherto my own words would have put their Calumnies to Shame; Him, while God ſpares me, I will attend to. He ſaith, That he is not far from the place, where the Weary are at Reſt, and the Wicked ceaſe from Troubling. *I wiſh him Repentance of the Wound he hath injuſtly given ſo many, fitter to ſerve their Generation than him or me; and whilſt he is ſpared (which I deſire for Service may be long) that he may be leſs* unwearied *in hindring and breaking that Bleſſed* Union *which promiſed ſo much Good; though I am ſorry he boaſts of his own* Quietneſs, *whilſt he createth Broils, and Diſquiet to ſo many; ſome known to us both, he'll meet in Glory, who were comforted by the above Conſideration, whilſt leſs able to bear up under his Aſſaults, than by Grace I have been long ſtrengthened to do. Nevertheleſs, whilſt Conſcience binds me to ſome Sharpneſs againſt his Attempt to deſtroy ſo many Miniſters, as to what's more valuable than their Lives: I do from my Heart forgive him, and would rejoyce to find him convinced of his Miſtake and Miſrepreſentation of our Principles, that we might peaceably concur in promoting the Kingdom of Chriſt and our common Good, and not be the Scorn of ſuch as Glory in our Weakneſs.*

Reader, It's worth thy notice, that there is more Safety in our way, than in the contrary, for we truſt in Chriſt's only Righteouſneſs for all thoſe Things and Uſes it is appointed to, even for Satisfaction to Juſtice, the Pardon of all our Sins and Defects, the Acceptance of our Perſons and all Performances, the Merit of all Good, yea, and our Legal and Prolegal Righteouſneſs, renouncing every

Grace

Grace and Work of ours to any of these Purposes; and this is all they pretend. But if it prove, that Christ never intended his Righteousness to be instead of true Faith and Repentance, Sincere Love to God and Men, and Perseverance in True Holiness and Fruitfulness. And that Christ will judge us according to these, as things he required to our actual enjoying of promised Benefits in his Righteousness. They who pursue and by Grace have these, will be safer than such as neglect them; yea, Mr. M. owneth, P. 67. Such are thy bounden Duties, and God will Damn thee for neglecting them. *It were easie to shew how these Men contradict each other as well as themselves, but I forbear exposing them. That the Father of Light and Love would guide all of us into the way of Truth and Peace, is the unfeigned Prayer of*

Thy Servant in the Kingdom,

and Patience of Christ,

Daniel Williams.

THE Errata's are such as may easily be Corrected. Any who consider what Men I have to deal with, will excuse my frequent Repetitions, and sometimes less accurate words, as *object* for *subject*, when I would most plainly distinguish between Justifying Righteousness, with its Causes, and the Person partaker of it.

SER-

SERMON I.

Of Christ's Obedience.

Rom. 5. *the last part of the* 19*th Verse.*

So by the Obedience of One shall many be made Righteous.

THE Text represents to us, First, A saving Priviledge and Dignity, *Made Righteous*. It supposes us Unrighteous, ere we are made Righteous; and so subject to the Curse, till we are Absolved, as well as Disobedient to the Gospel while Unconverted. The Word κατασταθήσονται, oft, though not always, denotes an act of Authority, as *Mat.* 25. 21. *Luk.* 12. 14, 42. *Act.* 6. 3, *&c.* thus its properly enough applicable to the Matter before us. We are constituted Righteous Juridically, and all other

Benefits included here in the term *Righteous*, are Authoritatively Conferred; and this according to a Divine enacted Constitution: of which hereafter.

Secondly, The sole procuring Cause of our being made Righteous; Its *by the Obedience of One*: This One is the Lord Jesus. He alone was capable to make fallen Men Righteous by his Obedience, and its by his Obedience that Sinners are constituted Righteous. Mercy prompted the recovery of miserable Man; Wisdom contrived this, as a way sufficient, effectual, and congruous, to that End: God, as our Judge and Ruler, admitted and accepted this, and in his adjusted way applies it for our Pardon and Adoption. Faith is the Moral Instrument or Condition of that Application, the Gospel Promise is the expres Sign of the Divine Will, or the Instrument whereby God doth apply it: But the different Interest of each of these prevents not the appropriation of all the Causal Merit to this Obedience. God justifies, regenerates, and saves, but its with an Eye to this, as the only procuring Cause.

Thirdly, The Subject actually partaker of this Blessing, *Many*; they are Men and not Devils; Fallen Men and not Innocent; Many and not simply few; nor yet all; though its for final Impenitency and Unbelief that any of the Sons of Men remain Condemned: These many are equal to the number of Godly Believers in all Ages.

Fourthly, The futurity and certainty of many being made Righteous; both which the Future Tense imports. *Shall be* made Righteous

ous; it notes Futurity. With respect to the effect of *Adam's* Sin it's said κατεστάθησαν ἁμαρτωλοι, *they were made Sinners.* That Guilt is entailed on all his Seed, and Filth derived to them as soon as they subsist; yea its true, they were all Offenders, and Corrupted in *Adam* as being Seminally in him: But by Christs Obedience its affirmed many *shall be made* Righteous; *i. e.* when it is applied and not before.

The Elect since Christs time remain Unrighteous whilst Unbelievers, notwithstanding that Christs Obedience is long since finished; as well as all Believers before Christs coming were made Righteous by this Obedience, tho' it was not then actually performed, *Heb.* 11. 14, 15.

The Reason of both is the same, *viz.* That we are made Righteous, not immediately in the moment of Christs Obeying, nor meerly on the Acts done; but upon Gods applying this to us by the Word of his Gospel, and Work of his Spirit: Therefore believing *Abraham* was made Righteous many Ages before Christ Obeyed, *Rom.* 4. 22. And the Elect *Corinthians* were unjustified all the time of their Infidelity, though Christ had finished his Work before, 1 *Cor.* 6. 11. The Gospel Promise confers Righteousness for Justification on all Believers, and none but Believers; tho' Christs Obedience be that, for which alone, when they believe, any are justified. This Righteousness is offered to all Hearers on the terms of the Gospel; Its designed Infallibly for all the Elect; but neither offer nor design

conſtitutes any Man Righteous. There muſt be another act, (even imputation) and that terminates on no other object but the Believer.

2. The Words denote certainty, *q. d.* many ſhall eventually be made Righteous by it. A *may be* made Righteous, if they will believe, is a Mercy to Mankind above Devils: But a meer *may be* is too low a reward for Chriſt, and incongruous to an Obedience ſo Aſtoniſhing. Strange were it that the Lord of Life ſhould Die for Sinners, and it remain contingent, whether any of them ſhould Eternally ſpeak his Praiſes, or be happy by his Merits. But my Text is an unerring Prediction, which will be ſtill accompliſhing till Chriſts ſhall Judge the World: His Seed he ſhall ſee, whom by his knowledge he will juſtifie, *Iſ.* 53. 11. He will not violate the Goſpel Conſtitution by juſtifying the Unbelievers, becauſe he is Elected; but the Elect ſhall believe that they may be juſtified by his Obedience. The Eternal Counſel ſhall be executed in the way enacted by Governing Grace.

5. The Redditive Note, which refers to the firſt clauſe in the Text; οὕτω, *So*: The Apoſtle had ſaid, *As by the Diſobedience of one, many were made Unrighteous*; *So, &c.* He principally intends hereby to affirm, That by Chriſts Obedience all his Regenerate Seed ſhall as certainly be made Righteous, as *Adam*'s Natural Seed were made Sinners by his Diſobedience: Chriſts Obedience is as effectual to the one, as *Adam*'s Diſobedience was to the other. *Adam* is ſaid to be the Figure of Chriſt, v. 14. They were two publick Perſons in this reſpect.

All

All Men were made Sinners by *Adams* fall, all Men that ever are made Righteous are made ſo by Chriſt's Obedience. This is the main ſcope of the Apoſtles reaſoning, in the Parellel between the Firſt and Second *Adam*; but he intends not to infer a Similitude in all things between Chriſt and *Adam*, who in ſo many things differ: Nay, in this Chapter you have ſundry inſtances of that difference given.

Doct. *By the Obedience of Jeſus Chriſt, GodMan our Redeemer, many ſhall be made Righteous.*

Good News to a loſt World; that thô we are undone as *Adam*'s Poſterity, yet *help is laid on Chriſt, who is mighty to ſave*, Pſa. 89. 19. There's a way to reſcue us out *of the Pit wherein is no Water*, Zech. 9. 11. and to releaſe us from that Slavery, which as to any thing in our power or purchaſe muſt have Eternally continued. But what comfort doth it Miniſter to Sinners? That the Goſpel Proclaims, a way to be made Righteous on its terms, a way to be made Obedient to thoſe terms; and a certainty that many of us Apoſtates, Forlorn Wretches, ſhall infallibly be made Righteous in that way. Nor doth it a little contribute to our Joy, that it is by Chriſt's Obedience all this is effected, this gives the ſtrongeſt ſecurity, and muſt infer the benefits to be exceeding glorious, when the Price is ſo invaluable, which was paid by him who is Wiſdom it ſelf. Yea, we, ſince Chriſt's Reſurrection, have the advantage above the Old Teſtament Saints, that we know more of

the Obedience and the Perſon rendring it than they did, yea, and that is finiſhed: Even all is actually done by him, which the offended Law-giver exacted, as Satisfactory for the Injury done to governing Juſtice by Sin, or meritorious of our Bleſſedneſs, and of our right to all ſaving Benefits. Well might the Angel be the Herald of ſuch News as *Luke* 2.10,11. *I bring you good tidings of great Joy, which ſhall be to all People, for unto you is born this Day a Savicur, which is Chriſt the Lord.*

Should I inſiſt on every part of the *Doctrine*, the Diſcourſes would exceed the number I intend. I ſhall therefore confine my ſelf to what naturally fall under theſe Enquiries.

1 Q. What is the Obedience of Chriſt, by which many ſhall be made Righteous?

2 Q. What is it to be made Righteous by the Obedience of Chriſt?

1 Q. *What is the Obedience of Chriſt, by which many ſhall be made Righteous?*

A. All that Chriſt did or ſuffered in Obedience to the Will of God for the Salvation of Sinners, either in a way of Satisfaction or Merit. It's ſum'd up in the Solemn Prayer for Believers, *John* 17. 4. *I have glorified thee on Earth; I have finiſhed the Work thou gaveſt me to do.* The Words indeed have the ſame anticipation as is in the Lord's Supper, *this is my Body* broken *for you*, thô he was not actually Crucified. So here *I have finiſhed the Work*, *i.e.* I am juſt upon it; and all was performed in a way of Obediential Subjection, *q.d.* It's what thou gaveſt me to do for the Diſplay of thy Glory obſcur'd by Sin and the maintaining

ing that Glory in all the Bleſſings thy goodneſs inclined thee to beſtow on Sinners. The Word in my Text expreſſing Obedience is ὑπακοὴ, and exactly anſwers to thoſe Words of Chriſts, *Iſa.*50. 56. *He hath opened mine Ear and I was not Rebellious, neither turned away my Back. I gave my Back to the Smiters,*

I ſhall reduce to a few Propoſitions, what I think Explicative of this point.

1 *Pro.* God is eſſentially juſt. *Pſ.*5. 4, 5. *He hath no pleaſure in Wickedneſs,* Jer. 51. 56. *Nah.*2. 3. From the Eſſential Juſtice of God it is, that there are Laws of Nature, as well as Poſitive Laws. Here the firſt neceſſity of Satisfaction for Sin, or the certain puniſhment of Sinners have their riſe, thô its ratified by the Veracity of God, when threatnings are promulgated by him. God admits no Violation hereof in any of his Ordinations, but accommodates them thereto; and provides for the Glory thereof in all the Revelations of his Will, and Diſpenſations of his Providence.

2 *Pro.* God was pleaſed eminently to reveal the Glory of his Governing Juſtice in the Covenant of Works with Innocent Man.

It's true, his Holineſs appeared in the precept, as a rule of manners; and it was of goodneſs that God would expreſly Covenant with Man by promiſing any reward for Obedience, and encreaſe his Defence againſt Sin, by pronouncing the threatning.

He might have left Man to that meer Light which Nature afforded, and proceeded only according to that abſolute Dominion which he had over Man, as his Creatour and Owner.

But it pleaſed God to take on him the relation of a Governor, to which he had a right from his Dominion. As a Governor he Enacts the Law of Works, and diſplays his Juſtice in Conſtituting the rule, whereby he would Reward and Puniſh. Juſtice held the Ballance in adjuſting the Threatning and Reward, or this Conſtitution were not a Law of Works, but a Law of Grace; yea, Obedient Man had not been rewarded for his Obedience, but for ſomewhat elſe; which is contrary to *Rom.* 10. 5. *Moſes deſcribeth the Righteouſneſs which is of the Law, that the Man that doth theſe things ſhall live by them,* where he infers that a Man's Obedience had been his right to Life, to which add *Rom.* 4. 4. *Now to him that worketh is the reward not reckoned of Grace but of Debt.* The Reward would not only have been ſure from the truth of God, (which Goſpel Bleſſings are) but due from the Covenant as formally Legal; it was to be a Reward ſtrictly Legal; as being proportioned and connected by governing Juſtice; which adjudged the Duty to be done would honour Juſtice, and anſwer the ends of Government, to the proportion of the Reward, which was promiſed for that duty. Were it not thus, Governing Juſtice had no concern in the Law of Works, as to the premiant part of the Sanction, but muſt be confined to the punitive part alone. It muſt adjuſt the Threatned Evil in caſe of Sin, but not the Reward in caſe of Obedience. Had Juſtice been ſo unconcerned in the rewards, Divine goodneſs might even in that Law of Works, have promiſed the Reward, without requiring

requiring any duty as the Condition; and consequently, there were no absolute necessity of Christ's meriting glory for us: his meer atonement for Sin being as much as would answer Governing Justice, which did not adjust the reward, but the threatning against Sin only; whereas the reward was inserted and proportioned of meer free goodness. This would also weaken the main argument for the necessity of the imputation of Christ's Active Obedience, for our title to Glory; for if Governing Justice made not Man's Obedience a meriting condition of Glory, but that the Reward was of meer Grace in that Constitution, It's no Violation of Justice, that we have Glory as pardoned Sinners; thô Obedience be not imputed to us.

Let us then entertain thoughts of the Law becoming that account. *The Law is holy, just, and good.* Holy in its precepts and prohibitions, Just in its Sanction, and good in its use and tendency.

3 *Pro.* Man by Sin injur'd the Relative or Reputative glory of Governing Justice, and cast contempt on God's Government, and thereby became Subject to the Curse, forfeited all right to the Reward, yea became utterly incapable of recovering that right by the Covenant of Works, *Rom.* 5. 18. *Judgment came on all Men to Condemnation*, and *Rom.* 3. 22, 23. *All have sinned and come short of the glory of God*: Yea, *Rom.* 5. 12. *Death passed on all Men, for that all have sinned.*

4 *Pro.* That the Glory of Governing Juſtice might not ſuffer by the ſaving of Sinners, there muſt be a Satisfaction for the Offence they committed, and a Meritorious Price for the good to be diſpenſed to them. Gods Government muſt not be Arraigned before Angels or Men, as weak; Nor would the Juſtice of God ſeem an approver of Rebellion, by admitting Sin to paſs unpuniſhed; nor admit ſuch an occaſion of Diſobedience to his Government. By Satisfaction, I mean that which fully vindicates the Reputative Glory of Juſtice ſo injur'd by Sin, and ſecures the ends of Government. By Merit, I intend, that which Governing Juſtice adjudged proportionable to the Benefit to be conferred on the Sinners.

5 *Pro.* Sinners being utterly incapable for this, God, our Lawgiver, did Ordain and Admit Chriſt, with his Conſent, to be the Redeemer and Saviour of loſt Sinners, by making Satisfaction for Sin, and Meriting the forfeited Bleſſings, and much greater for them, *Heb.* 3. 2. he was *appointed*. This was an act of the Lawgiver as above the Law, but it was not by the Law of Works: Yea, God diſpenſed with the Law of Works in admitting Chriſts Sufferings and Obedience to be Satisfactory and Meritorious for Offendors. That Law knew no vicarious Obedience or Puniſhment; *The Soul that Sins muſt Die*, and not another for it, was the Language of the Law. Divine Grace and Sovereignty here exert themſelves to anſwer the Ends of the Law, by ſubſtituting a Saviour of loſt Souls.

6. *Pro.* It

6 *Pro.* It was in the Covenant of Redemption, wherein it was adjusted and agreed what should be thus Satisfactory and Meritorious; and so effectual to save Sinners, *Is.* 53. 10,11,12. *Ps.* 40. 6,7,8. *Zech.* 6. 13. *Job.* 17. 4. The Parties in this Covenant are the Father and Spirit, on the one part; and the Son on the other. Whatever Christ suffered in time, and all the Obedience he yielded, were terms proposed to him, and accepted by him. In that *Volume* were Recorded what his Work and Rewards were to be; and of the later the Salvation of his Members is a part. What he herein submitted to, he became obliged as an act of Faithfulness to perform. Whatever was herein promised him, he had a right to receive, and did accordingly Claim. By this Compact, he agreed to be a Subject and Servant; and hence the Law of Mediation did Commence as Binding. By this Compact his Obedience and Sufferings became a Satisfaction that otherwise had been Uneffectual. Satisfaction imports a Refuseableness antecedently to an Agreement; And hence we may perceive, that though what Christ paid was a full equivalent, yet it was not in all things the same in kind, as Man was obliged to. True, Justice took care that all was inserted into this Covenant, as Christs Work, which was necessary to the Reparation of its Glory; And hence the great Essentials of the Law of Works were inserted, as Articles to be performed by Christ, *viz.* Sinless Obedience as a Man, which is the Sum of the Precept, and *Death* the substance of the Threatning; and

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these to be done and suffered in the Human Nature. Nevertheless some things in the Threat were incompetent to him; as Spiritual Death, the Hatred of God, &c. Many Precepts were not agreeable to his Circumstances, all which were omitted: Nay, many things, which the *Law* of Works never injoyn'd on Men, were necessary to be done by the Redeemer, and therefore were superadded. From this Covenant ariseth the immediate Obligation of Christ to all his Obedience, as well as the Rule and Measure of it; And from this his Title to all the Reward, much of which the premiant Sanction of the *Law* of Works never contained, and could never give a right to. No doubt, that in this Covenant were adjusted the terms of the application of Redemption to Men, which the Gospel Covenant doth enjoyn; which, I suppose, the Assembly mean, when they join the Covenant of Redemption, and the Gospel Covenant together; and say, it was made with Christ as the second *Adam*: But they cannot intend, that Christ obliged himself to perform Personally all the Terms of the application of his purchased Benefits to us, as he did the Terms of the Impetration of those Benefits: He bound not himself to Repent and Believe for us, tho' he did to Die for us; yea, and as Surety of the Gospel Covenant he engaged, that the Elect should Repent, Believe, and Persevere; But yet the Benefits should be applied to Men upon their Personal Believing; and they are required by the Gospel so to Believe, and become themselves federating Parties in the

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Gospel Covenant. This runs throughout the Assemblies Confession and Catechisms. As when they say, Faith is required by the Covenant, as a Condition to Interest us in Christ. large Catechism, Q. 32. And they say, Q. 153. That we may escape the Wrath and Curse of God due to us, by reason of the Transgression of the *Law*, God requireth of us, Repentance towards God, and Faith towards our *Lord* Jesus, and the diligent use of outward means, whereby Christ communicates to us the Benefits of his Mediation. You have the same in the lesser Catechism; And they oft tell us of Promises made to Graces, *&c.* by which, and much more, its plain that Conditions are required of Men.

7 *Pro.* Satisfaction being to be made for innumerable Sins committed, and not only forfeited Blessings, but even greater to be Merited, and that for many; the Obedience of Christ must exceed what the *Law* of Works injoyned on Mankind, as the condition of its Reward.

What was necessary from every single Man for himself, could not by *Legal* Justice be sufficient from one Man for all others that omitted it: Now the *Law* required Obedience to its Precepts from every single Man.

That could not Merit the Reward for Sinners which was but necessary to an Innocent Mans Title to the Reward: But what the *Law* requir'd was necessary to Innocent Mans obtaining the Reward, though he had not Sinned before: That which was by Governing Justice adjudged but proportionable to a less Reward,

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could not Merit a greater Reward: But whatever the *Law* of Works required, was but proportioned to its lesser Rewards. Lesser I call them, though I allow them to be an Eternal Felicity in another World, yet these were not Union with Christ, nor such a degree of Conformity to his Glory, *&c.* much less did they include the Rewards promised to Christ for his Obedience, as *a Name above every Name, all Judgment and Authority*, with many more, all which are the Reward of Christs Obedience. As to Expiation of Sin by Punishment for Reconciliation with the offended God, the *Law* enjoins no such Duty, nor hinted such a thing. Its Threatning was Eternal Death As Eternal, Eternity was an ingredient into the Misery of *every* Sinner, and can be removed by nothing but the Lawgivers dispensing therewith, upon Considerations equally Vindicating the Glory of Justice, as this Eternity of Sinners Torments would do: And it must be equivalent not only to the Eternal Woe of one Offender, but at least of all those Sinners who escape it.

Consider these and the like Things, and see if the Law of Works (which all Men were perfectly to Obey) did injoyn all that Obedience which Christ was to yield, as the condition of his Reward, of which Mans Salvation is but part; especially when its a Reward adjusted by strict Governing Justice, abating nothing of the Meriting Price thereof. I mention these Things to let you see the danger of confining Christs Obedience to the *idem* of what the Law injoyned on Man, or promised

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to him. Alas we should be infinite Loosers thereby, we could expect at best no more Happiness than what the Law of Works promised. Nay, I think a Redemption of Sinners in a way of Justice, would be more exceptionable than some Persons think, who dare much, because they see too little. A Sureship of Christs confined to what the Covenant of Works includes, would be an uncomfortable Doctrine.

But the Obedience of Christ was not only super-equivalent to all that Man was to do by the Law, but equal to all the Reward promised in the Covenant of Redemption. The Dignity of his Person, the Things he did and suffered, and the Intenseness of his Obedience: His Unobligedness to do or suffer these, but on the account of Glorifying God by satisfying for Sin, and opening a way for exerting Grace to Sinners, with many more, concur to Aggrandize his Obedience: Of this more elsewhere.

Obj. Will not the Dignity of his Person let in all Happiness to us by a Sureship in the meer Covenant of Works?

Ans. No, but yet I ask, Where doth the Law of Works require this Dignity in the Person Obeying? Or, How can it put such a value on what is requir'd not? And how can it impute that Dignity to us which is never enacted? And if it could, Where are many of those fore-mentioned Rewards promised in its Sanction, and if they be not so included, How can that Covenant convey a Right to them? God hath better contrived for his own Glory, and for our Good, for which we should

for ever Praise and Adore him. He hath taken the Essentials of the Law into the Covenant of Redemption, and added these to other superadded Articles; Promising Christ a Seed, and their utmost Felicity, as also Rewards to himself in the Humane Nature, if he performed these Articles. These Christ undertook, and performed to a title. And what Christ hereby acquired, he is dispencing in a Gospel way of Grace, and yet of Government; and Blessed be his Name, he is our Surety, that we shall not violate the Terms of the Gospel Covenant; and a Witness for God, that we shall obtain the good promised in the said Covenant.

8 *Pro.* Our Redeemer did fully vindicate the Glory of Governing Justice from the injury offered by Sin, and caused his Government by his Obedience to appear venerable, notwithstanding all the Forgiveness and Blessings which Grace should bestow in Christs Right upon any Sinners.

Forgiveness is a Mercy which the Devil foresaw not; and besides, according to Gods Methods with himself, he could hardly suspect it possible, because he knew God would not reflect on his own Justice or Purity, nor prostitute his Glory as a Governor, nor hazard the ends of Government by Pardoning Delinquents. He therefore tempted Man to with confidence of his final Ruin, if persuaded to Trangress; A Satisfaction by an equivalent he understood not: But Infinite Wisdom Triumphed over Satans Wiles, and foiled his Glorying over his Captive Prey. God finds

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a way of Forgiveneſs without Tempting any to offend the more; and appeareth exactly juſt whilſt yet he ſhews as much Pardoning Mercy as the Offendors needed; yea, makes Sin appear more Awful, and his Government more Sacred, by the Satisfaction on which he Pardoned, than in the Puniſhment of all that had Tranſgreſſed. *Rom.* 3. 26. *To declare at this time his Righteouſneſs, that he might be Juſt, and the Juſtifier of him which believeth in Jeſus.* In *v.* 25. The Apoſtle had affirmed, That the Pardon of Sins committed before Chriſts coming was on the account of Chriſts Propitiation, as well as of thoſe ſince. He adds, That in the Propitiation whereby any Sins were remitted, God appeared Righteous whilſt he Pardoned; though he juſtifies the Believer, yet he appears Gloriouſly juſt in that Propitiation whereupon he juſtifies.

9 *Pro.* The Lord Jeſus thus Glorified God as he ſatisfied and Merited, by perfectly Obeying the Will of God; and by the whole of his Humiliation, eſpecially in offering up himſelf an Atoning Sacrifice by Death upon the Croſs. His Active and Paſſive Obedience concurred in the whole of Redemption.

1. He perfectly Obeyed the Will of God: Whatever was adjuſted as his Duty he performed; He made the Authority of the Lawgiver manifeſt, and exemplified the perfect Purity of the Law; He was habitually Holy without defect and blemiſh; and actively Obedient to the extent and ſpirituality of the Precept. *Heb.* 7. 26. *He was Holy, harmleſs, and undefiled, ſeparate from Sinners:* He fulfilled *all Righte-*

Righteouſneſs, *Mat.* 3. 15. not refuſing Obedience to the Inſtitution Miniſtred by *John the Baptiſt*: He fulfilled the Moral Law; yea, obſerved the Ceremonial Law, and filled up every Relation wherein he ſtood: He not only did what we are to do; but whatever act of Obedience was conſiſtent with his Circumſtances: He pleaded no Exemption becauſe of his Dignity; nor waved any thing as too mean or difficult. An accurate obſervance of the Divine Will ran, as a conſtant Line, through his whole Life, according to the various opportunities preſented to him; And every Act of his Obedience was filled with that Love, Zeal, and Alacrity, as might preſcribe Inſtruction to the higheſt Angels; and convince them, how juſt, meet, good, and excellent a thing the profoundeſt Obedience is, when God in Fleſh was thus Obſervant. Thus *he made the Law honourable*, and thereby the Lawgiver, *Iſ.* 42. 21.

2. He was Humbled, and ſuffered the utmoſt puniſhment, which Juſtice required, and God propoſed for the expiation of Sin. He was Incarnate, and therein emptied himſelf, *Phil.* 2. 7. He was *a Man of Sorrows*, as if they made up his Conſtitution, and was *acquainted with Grief*, even with the inwards of it, as his Familiar, *Iſ.* 53. 3. He endured reproach, ſo as to cry out, they have *broken my Heart*, *Pſ.* 69. 20. So low was he brought, as to expreſs his Eſtate by thoſe Words, *I am a Worm, and no Man*, *Pſ.* 22. 6. He was beholding to others for Neceſſaries, *Luc.* 8. 3. which ſeems felt by him in the commoneſs of that paſſage with him

him, its *more Blessed to give than to receive*, *Acts* 20. 35. He received Comfort by the Ministry of Angels, *Matt.* 4. 11. *Luc.* 22. 43. How oft was he Blasphemed, Mock'd by Men, grieved by his Followers, and deserted by his Friends? His Blood was often shed, at Circumcision, when Stoned, Whipp'd, Crowned with Thorns, Crucified, and at last his Heart Blood let out, *John* 19. 34. Oh! the direful Agony which so amazed him; Forced Clots of Blood, and rendred him Sorrowful even to Death. God hid his Face from him: A Death in the manner of it, accursed, as well as shameful, he tasted and endured. He lay in the Grave for a time, after he had thus waded through a Sea of Blood, Shame and Terrour. Alas! Who can tell what he underwent, whose Resentments of all must give them a weight beyond our conjecture? One so Glorious to be thus Debased, one so near to God to be thus Deserted, *&c.*

How astonishing a sight was it to see Christ hang upon a Cross? The purposes designed by it must be answerable to the wonder, and so we shall acknowledge, when we understand the Justice and Purity of God, the Evil of Sin, the Harmony of Divine Government, the value of Pardon, and Eternal Life, the Honour of the Mediatour, and the influence of his Obedience on Myriads of Angels.

At present we see the Pardon of Sin made consistent with Justice, Our Lord endured that Punishment of Sin, that God might be Glorious, whilst the Believing Sinner escapes. By this, God declared the Righteousness of his

his Government, whilst he Glorified his Grace in saving Transgressors: Christs being Obedient even unto Death, Honoured the Law above all that Men could perform in their best Condition: yea, sets it above Contempt, when the Penitent is forgiven his greatest Enormities: So that God as our Governor, receives such Glory by Christs Subjection, as it suffers nothing by the Impunity and Happiness of all who are saved. Yea, A Dying Christ is more fit to Awe every one against Rebellion, and dispose to the exactest Obedience than any other Consideration.

For the further clearing of this Point, I shall propose three Enquiries.

1 Enq. *Were Christ's Sufferings a part of the Obedience of Christ whereby we are made Righteous?*

Anſ. The Sufferings of Christ were a part of the Obedience of Christ, whereby we are made Righteous. No Precept could try his Obedience more, than that he should make his Soul an Offering for Sin. Herein he outdid the Loyalty of all Beings; for the proof of this Point, I shall give you some further Evidence, that Christs Sufferings were a part of his Obedience.

1. Whatever was endured by Christ was injoyn'd on him in a way of Authority, upon supposition he would be Redeemer.

He agreed to be a Subject and *Servant*: He *learned what Obedience was*, even by what he endured; *Heb.* 5. 8. and still acknowledged

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an Authority over him as Mediatour, *This Commandment I have received of the Father*; John 10. 18. *Not as I will but as thou wilt*, were his Words, when the Human Nature hinted ſo much Reluctancy, as expreſſed the Cup to be truly bitter, *Mat.* 26. 29.

2. Chriſt's Sufferings were endured by him in a way of Obedience, he obeyed in whatever he endured. Iſa. 50. 5, 6. *The Lord God hath opened my Ear, and I was not Rebellious, I gave my Back to the Smiters. &c. Mat.* 26. 42. He ſhews the moſt Obediential regard, *Thy Will be done.* Phil. 2. 8. *He was Obedient unto Death.* The Law of Mediation injoin'd it, his Will exerted its true conſent, even giving up the Ghoſt.

3. The efficacy of Chriſt's Sufferings much depended on their being acts of Obedience, had they been againſt his Will, or had he Repented after he had firſt agreed, Men had fail'd of Salvation. Heb. 10. 9. 10. *Lo I come to do thy Will, O God. By the which Will we are Sanctified, through the Offering of the Body of Jeſus Chriſt, one for all.* The Will of God appointing and accepting this Atonement, and the Will of Chriſt obeying and freely performing what was appointed, are that we are Saved by. The Obedient Heart of Chriſt, in all gives a Power thereto. Hence theres a Streſs laid on his Voluntarineſs in his Work; *He gave Himſelf.* Gal. 1 4. Tit. 2 14. *And he offered Himſelf.* Heb. 7, 27. He teſtified this in being the Prieſt, that offered himſelf, as well as the Sacrifice that was offered.

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These being such amazing instances of Obedience, tended much to glorify Gods Government, how sacred is that Authority, and how binding are its mandates? When the Son of God in Flesh will observe them, even when they require such Sufferings to be endured and submitted to. These are harder precepts than Angels or Men were ever called to obey, and therefore how chearful should they be in observing such Commands, as be less humbling and difficult; especially when the Authority of Gods precepts are founded in his absolute Dominion over them? But Christ could be under no Law, till by his own consent, he was willing to be a Subject. I infer then, that if Christs Sufferings were a part of his Obedience, then we are made Righteous thereby, or we are made Righteous by only some part of his Obedience, which I suppose you'l not affirm.

2. Christ's Sufferings are a part of Christ's meriting Righteousness, this will both prove that they are part of Christs Obedience, and that we are made Righteous thereby. Unless any should surmize, we are made Righteous by some what of Christs, besides his Obedience; or, that his meriting Righteousness doth not conduce to make us Righteous. That Christs Suffering are a part of his Righteousness, might be demonstrated many ways, as First, They were part of the condition whereupon Christ had a right to Mens Pardon and Salvation. *Isaiah* 53. 11 12. *Second*, Christ pleads and interceeds in the virtue of his Sufferings. 1 *John* 2. 1, 2. *Third*, *We are justified by his Blood.* Rom. 5 9. *Four*,

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They are meritorious of what bleſſings we receive, but theſe things will be inſiſted on in the third Enquiry.

2. Enquiry. *Was Chriſt's Incarnation a part of his Humiliation?*

Anſ. Chriſts Incarnation was a part of his Humiliation.

To argue this point with evidence, I muſt mind you, that the ſubject of this propoſition muſt be taken as it naturally lieth, I would think it of no uſe to you, and in it ſelf a vain queſtion to ask; had Chriſt aſſumed our Nature in another State than it is ſince the Fall, or had Chriſt become incarnate in another manner, than by being Conceived in the Womb of the Virgin; Whether then his Incarnation had been a part of his Humiliation? thô I know ſome Popiſh Schoolmen ungroundedly affirm, that Chriſt would have taken our nature into union with him, if *Adam* had not fallen, and ſo there would not have been that place for his Humiliation, yet I think not hard to prove, that for the Eternal word to become Incarnate in any manner, would have been a great Humiliation; and there muſt have been ſomewhat that would have rendred it ſo, or he would not have aſſumed our Nature. But we have nothing to do with ſuch Chimæras, Chriſt was Incarnate, he hath aſſumed our Nature, the Word of God tells us, in what manner he aſſumed it, and to what ends, and in what State. Therefore we muſt in our Queſtion ſpeak of Chriſts Incarnation as it was, and not as it was not

not, and which ever way it be decided, every one muſt confine his Conceptions according as the Subject in the Queſtion is Stated, unleſs they will deceive others and themſelves. I ſhall offer theſe Reaſons to prove, that Chriſts incarnation was a partt of his Humiliation.

1 *R.* The Word of God in expreſs Terms affirms this, Phil. 2. 7. *But made himſelf of no Reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men.* Let us for the better apprehending the force of this Text, conſider, 1. The Context. 2. The Words in the Verſe. 3. The Objection that can be offered to enervate it from V. 8. For if the Context tend to prove that Chriſts Incarnation was a part of his Humiliation, and the text in plain Words affirm it, and there be nothing in the whole againſt it, the Proof muſt be expreſs; only let me give you the 7 verſe as it is in the Original, which by our tranſlation is Darkened. Chriſt emptied Himſelf, taking on him the force of a Servant, being made in the likeneſs of Men.

1. Lets conſider the Context, The Apoſtle had commanded Self-denial, Charity, and Humility, ver. 3, 4. This charge he inforceth by Chriſts example ver. 5. Let this mind be in you which was in Chriſt Jeſus; that he might give this inſtance, the greater Advantage. 1. He ſhews the glorious dignity of Chriſt as God. ver. 6. *Who being in the form of God, thought it no Robbery to be equal with God.* He was equally glorious, he that aſſumed our Nature, and ſuffered in it, was as excellent and the Beams of his Glory as Illuſtrious, as God himſelf

himſelf; being of one Eſſence and Nature with God, and having no other Nature beſides his Divine. 2. He then proceeds to tell them, how this Glorious One humbled and debaſed himſelf, *v.* 7. of which preſently; and thereby lets them ſee, how meet it was, that they ſhould not grudge at denying themſelves, or being the moſt lowly and humble, when Chriſt, ſo infinitely more Glorious, was content to become ſo low and mean, as to take our Nature, and ſuffer in it. You ſee the Context requires, that whatever is affirmed in this ſeventh Verſe muſt refer to Chriſt's Debaſement, or it cannot anſwer the plain ſcope of the Apoſtles Reaſoning; which is, to perſwade Men to be Self-denying, from this Example of Chriſt's humbling himſelf.

2. The words of the ſeventh Verſe are next to be conſidered, *He made himſelf of no reputation*, Ἑαυτὸν ἐκένωσε. This is the firſt Expreſſion, if you regard the derivation of the word, it amounts to this; He rendered himſelf ſuch, as if his Perfections and Glory were vain or uſeleſs. The word is conſonantly tranſlated, 1 *Cor.* 9. 15. *Make* [*my glorying*] *void.* It's render'd by *Tertullian*, *Se Exhauſit. &c.* Of all, made himſelf nothing: By *Beza*, *Quaſi ex omni ſeipſum ad nihil redegit.* *Zanthius* raiſeth it higher, *Se Evacuavit omni gloria & æqualitate cum patri:* He emptied himſelf of all Glory, and Equality with the Father. Indeed who can comprehend the utmoſt of this Examinition. Now theſe words muſt refer to his Incarnation, as what let in, and made him capable of all the ſubſequent Sufferings. The

next words are, *He took on him the form of a ſervant*; or taking on him the form of a Servant: Λαβὼν. Wherein was this? I anſwer, In taking our Nature. For by aſſuming this Nature, he became God's Servant, and ſubject to his Authority, as if not his own Maſter, thô a Servant to Man he never was. He that was in the form of God, that is truly ſo, was in the form of a Servant, that is truly ſo; that is the ſenſe the next words confirm, and was made (or being made) in the likeneſs of Man. Not likeneſs, in oppoſition to the reality of the Humane Nature; but a conformity in Nature, and the natural Operations thereof: He aſſumed our very Humane Nature. I hope then the plain order and import of the words appear to be this: The Lord *Jeſus* did greatly empty and humble himſelf in taking our Nature, by the very aſſumption of which Nature, he was a Servant. And leſt you ſhould think, that by being a Servant is meant ſome Servile Debaſement after he aſſumed this Nature, and not his meer Incarnation, the Apoſtle explains it yet more; *Being made in the likeneſs of a Man*, is added after the form of a Servant. Nay, leſt any one ſhould deny his Incarnation to be part of his Humiliation, by inverting the order of the words: He proceeds, *v.* 8. *And being found in habit or faſhion as a man, he humbled himſelf: q. d.* Being thus emptied and debaſed in taking our Nature, and being to obſervance in a State common with other meer Men, he went on to undergo thoſe ſenſible Sufferings, which his Humane Nature rendred him capable of enduring. Which leads me,

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3. To the Objection from *v.* 8. *Being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross.* Whence may be objected, That his Humiliation is confined to his dying in the Humane Nature, after he had assumed it.

A. Christ's Dying was a great part of his Humiliation, but that doth not argue that it was all his Humiliation. Christ's Death, and lying in the Grave, finished his Humiliaiton; but it doth not follow, that was the beginning of it. His Incarnation did begin it, thô he proceeded to Consummate it by obeying unto Death. And Ἐκένωσε, or Emptying himself, which is ascribed to his Incarnation, doth as truly express an Humiliation, as Ἐταπείνωσεν, which we render Humbled: Yea, the former denotes a far greater Humiliation, as to the significancy of the word. To conclude this; I cannot conceive, how the Apostle could more expressly assert, that Christ's Incarnation was a part of his Humiliation; nay, he seems to lay a very great stress upon it; and variously expresseth Christ's assuming our Nature, as that wherein the Wonder consisted most. Oh that he, who had a Glory shining equally with the Father, should so submit to the with-holding of it, as to be made a Man. Let me mind you, that the *Socinians* will thank any Man that denies the sense I give of this Text.

2. *R.* Christ did in his very Incarnation, in obedience to God's Command, voluntarily submit to the concealing and suspending of his manifestative Glory, that he might be capable

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to ſuffer the utmoſt Puniſhments he had engaged to endure.

This Argument will appear in greater ſtrength, if we conſider it in its ſeveral Parts. 1. By ſhewing what a concealing and ſuſpending of Chriſt's Manifeſtative Glory there was in his very Incarnation. 2. That ſubmiting and enduring this in obedience to God, and for the Ends he thus aſſumed our Nature, was truly a Degree of Humiliation. 3. I ſhall anſwer an Objection that may be offered againſt the Son of God being capable of being humbled.

1. There was a great ſuſpending and concealing of Chriſt's Manifeſtative Glory in his very Incarnation. Our Nature was taken as an obſcuring Vail, and in the manner of Aſſuming it, that Vail was exceeding thick; which will appear in theſe Things: 1. Chriſt was conceived in a Woman's Womb, there was he confined the uſual time; he was born, he ſpent part of his time in the unactive ſtate of Infancy and Childhood. He was capable of *growing in knowledge*, *Luke* 2. 52. This points to the manner of his Incarnation; and is there no concealment of his Glory herein, no laying it aſide? Oh for God-Man to be at any time unactive as an Embrio, or Child in the Womb! for him to be born of a Woman, for him to paſs through the Incapacities of Infancy, and the like neceſſary Conſequences of the manner of his Incarnation! Sure here's a Suſpenſion of Glory. *Eve* was formed in a way more Glorious. Whereas the Apoſtle notes it of Chriſt,

Christ, that *he was made of a woman made under the law*, Gal. 4. 4.

2. Christ in his very Incarnation assumed the Humane Nature when in a low State, yea after the Fall, and subject to many Effects of that Fall. It was not a Glorious Body, a Spiritual Body, a Body cloathed with Immortality; but a Body subject to Hunger, Thirst, Wearineſs, yea Death it self. The Apostle leaves a Remark on this, 2 *Cor.* 5. 16. Thô we have known Christ *after the Fleſh*, yet know we him so no more. Further, what a Vail was it, that he assumed our Nature after Man had sinned, after he was condemned, and part of the Sentence executed: Yea, there was need of an extraordinary way of Generation to prevent the propagation of Guilt, and Defilement to him; our Lord was subject to Grief, Fear, Trouble, Temptations from without, *&c.* and the same Infirmities as we fallen Men are, Sin only excepted, *Heb.* 4. 15. And was all this no Humiliation; his meer Incarnation was his assuming a Body, in the frame and habit whereof these Infirmities had actual place, and not a Body exempted from these: *He was in the likeneſs of sinful fleſh*, Rom. 8. 3.

3. The Apostle includes Christ's Incarnation in his Inferiority below Angels: *Heb.* 2. 9. *We see Jesus, who was made a little lower than the Angels for the suffering of death, &c.* Thô his Exanimition in assuming our Nature be not all, yet it is a great part of his Minoration, as taking a Nature below the Angelical: Thô he could soon raise it above Angels when he had assumed it, and finished his Work therein; and

hence ſome render Τὸν ὀ βραχύ, for a little while. But it's plain, that the Humane Nature in it ſelf is below the Angelical; and therefore in taking this lower Nature, he was ſo far Humbled, and went ſo far further from his Glory.

2. Chriſt's receding from his Glory, in taking our Nature in this ſtate, and after this manner in obedience to God, and for the ends for which he aſſumed ſuch a Body, was truly a degree of Humiliation. That Chriſt ſhould become Man, was one Article ſubmitted to by him, *Heb.* 10. 5. It was a Debt, *Heb.* 2. 16, 17. Ὤφειλε; He was Incarnate; and that in the very deſcribed manner, that he might be capable of enduring thoſe full effects of Sin; that he might *taſt Death for every Man, be Tempted*, and the like. Had not he aſſumed our Fleſh, he was not capable of enduring theſe; yea, had he not aſſumed our Nature in an humbled State, and ſubmitted to a Vail on his Glory, the World would have been dazled with his Brightneſs above the Sun's; and none durſt have blaſphemed or aſſaulted him. But our Lord was thus Incarnate, his Humane Nature was in this humbled Condition, and not in an exalted State when he aſſumed it, and begun not to be humbled afterwards; he laid by his Glory when he put on our Fleſh in his Conception; and therefore, *John* 17. 5. he prays, *Glorifie me with that glory which I had with thee before the world began.* And the Apoſtle reckons it as a degree of his Humiliation; *Gal.* 4. 1. *Made of a woman made under the law.*

Yea,

Yea, I think it might be demonſtrated, that the Lord's quitting the Diſplay of his Divine Glory in his Conception, Birth, and the whole time of his Life, was the greateſt degree of his Humiliation. And what can exclude his Incarnation, eſpecially in ſuch a manner, from being a part of Humiliation, unleſs this following Objection; for it was in a way of Obedience, his Glory obſcured, and this to abaſing Purpoſes.

Obj. *How could the Divine Nature be humbled?*

A. It was the Eternal Word, or the Second Perſon that was humbled, as far as his Incarnation obſcured his Glory in the way above deſcribed. 1. The Divine Nature eſſentially conſidered, could neither be humbled, nor exalted; nothing can add to, or take from it. 2. Neither could the Divine Nature feel or reſent Sufferings in the ſame manner as the Humane Nature; it was not capable of Paſſion. 3. Yet the Eternal Word was capable of laying aſide his Manifeſtative Glory, of ſubjecting himſelf to do ſo in obedience to the Father, and perſuant to his Covenant Undertaking, and to make himſelf capable of drinking the whole of the Cup, by being cloathed with ſuch Fleſh, and that in a manner ſo obſcuring of his Glory. It's more ſtrange, that this ſhould be queſtioned by ſuch who aſcribe to Chriſt Acts properly Mediatorial before his Incarnation.

3. *R.* Chriſt, for his very Incarnation among other things received Authority as a Reward; *Joh.* 5. 27. *He hath given him authority to execute judgment, becauſe he is the ſon of man.* If you ſay, he was not capable of ſuch a Gift but as the Son of Man, even that argues a degree of Humiliation; that the Perſon to whom all was due by virtue of his Divine Eſſence, ſhould aſſume another nature to be capable of this as a Gift. But the words expreſs his being the Son of Man to have a Cauſality, Ὅτι υἱὸς ἀνθρώπου ἐστί· Authority is a Reward for his Incarnation, among other things: And if this be rewarded, it muſt come within the compaſs of his Humiliation; for all Chriſt's Meritorious Acts come under the conſideration of his being humbled, and the Acts of his exalted State are not properly Meritorious. I might add other Reaſons, as from the dependant State to which Chriſt became ſubject, by aſſuming our Nature; and from the way how the Glory of Chriſt's Perſon added to value the Sufferings of the Humane Nature, *&c.* But I think what is already offered is ſufficient.

Obj. *If Chriſt's Incarnation was a part of his Humiliation, then he is in a ſtate of Humiliation in Heaven.*

A. 1. Chriſt's continuing in the Nature aſſumed when he hath exalted it, may not be a part of his Humiliation, and yet his aſſuming that Nature was a part of his Humiliation. The Act of Aſſumption is one thing, remaining United is another: The Nature in a humble

ble State, as it was when he was Incarnate, is one thing; that Nature in a perfected glorious State, as it is now in Heaven, is another. Chriſt doth not in Heaven aſſume our Nature *De novo*; but remains United to that Nature which he aſſumed in the Womb: And the ſtate of this Nature is now Glorious, whereas he took our Fleſh when it was Inglorious. A Prince may humble himſelf in marrying an ignoble, deformed, ſickly Beggar; and yet it will not follow he humbleth himſelf ſtill, becauſe he lives with her as a Wife, eſpecially if he hath ennobled, beautified, healed, and enriched her.

2. Saying, That Chriſt's Humane Nature is exalted in Heaven, is an acknowledgment, that Chriſt was humbled in taking our Nature in the manner and condition he aſſumed it in. Would Chriſt's Body be in an exalted State, if it were in the form it had in its firſt Conception? Yet ſo it was in the moment of Incarnation. Were it exalted if ſtill to be Born? Yet ſo it was. Would he be in an exalted State, if ſtill an Infant or Child? Yet this was neceſſary from the manner of Chriſt's Incarnation. Would this Nature be exalted, if ſtill ſubject to Wearineſs, Pain, Grief, Hunger, Shame, Temptation, and Death? Yet ſuch was the frame and habit of it when he aſſumed it. This vaſt difference in the ſtate of Chriſt's Body in Heaven, and when he became Incarnate, may convince us that Chriſt humbled himſelf in aſſuming it; unleſs you will ſuppoſe it was firſt a Glorious Body, *i. e.* when he took it, and after he aſſumed it, it was deprived

of that Glory, and humbled, and then again exalted: But such Conceits I pass by.

3. I might add, Thô the exalted Body of Christ be now a more fitted Medium, whereby the Divine Glory is exerted and manifest, and also the Glorious Purposes attained by the Hypostatical Union continued, do compensate it; Nevertheless the Human Nature is in a sense at present some Vail upon the Glory of Christ, as the Eternal Word, notwithstanding the Exaltation of the Humane Nature; 1 *Cor.* 15. 28. But these things are so beyond our comprehension, that an humble Reverence doth best set Limits to our Thoughts. But what hath been insisted on, without enlarging on this, may suffice to give us juster Thoughts of our selves as Men, at least so as not to surmise, it was no Act of Humiliation in the Lord of Glory to become Man, by being Conceived and Born; for him to be a Child, to assume Flesh subject to Weariness, Pain, Sorrow, Faintness, Temptation, Death, &c. for the Creator of the World to assume to a Personal Union with himself, the lowest sort of intelligent Creatures; and for the Lord of Glory to become a Subject and Servant. I shall conclude this Point, by giving you the *Westminster Assemblies* Judgment; *Less Catech.* Q. 27. *Wherein did Christ's Humiliation consist?* A. 'Christ's Humiliation 'consisted in his being born, and that in a low 'condition made under the Law, &c. You see that they thought Christ's *being born* was a part of his Humiliation. And not only the Miseries that followed his being born, nor the Low Condition wherein he was born. *Larg. Ca-*

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tech. Q. 46. The Estate of Christ's Humiliation, was that low condition wherein he for our sakes emptying himself of his Glory, took upon him the form of a Servant *in his Conception, and Birth*, Life, Death, and after his Death till his Resurrection. Q. 47. Christ *humbled himself in his Conception*, in that being from all Eternity the Son of God in the Bosom of the Father; he was pleased in the fulness of Time to *become the Son of Man*, made of a Woman of a low Estate, and to be born of her with divers Circumstances of more than ordinary Abasement. You see his very becoming the Son of Man, and his Conception whereby he was Incarnate, were Parts of Christ's Humiliation.

3. Enq. *Did Christ by his Death and Sufferings merit any thing, and that for us?*

A. Christ by his Death and Sufferings merited, yea even saving Blessings for us. I shall, 1. Premise somewhat that may tend to clear this. 2. I shall prove the Thing I affirm.

1. Let this be premised: Christ's Death and Sufferings may be conceived of, first as Satisfactory, and then Meritorious. On the other hand, Christ's active Obedience is to be conceived, as first, fit to be Meritorious, and then Satisfactory. The reason of the former is this: Had not Christ's Death and Sufferings been for to make satisfaction, God had not admitted them, or delighted therein, as the merit of any Benefit; nay, God would have looked

at them with dislike, in stead of accounting them a meet Price of Blessings. The reason for the later is; That had not Christ's Active Obedience been perfect, and so fit to merit, it could not satisfie, or be a recompense for Man's Disobedience, by vindicating the injured Glory of God's righteous Government. Imperfect Obedience had tempted Creatures to offend, in stead of atoning God for the Offence.

2. I shall prove, that Christ's Death and Sufferings did merit greatly, and that for us. Short Hints will suffice to confirm a Position so plain.

1. *R.* That for which Christ was rewarded, both as to himself, and as to us, did truly merit, and that for us. But Christ was rewarded, both as to himself and us, for his Death and Sufferings.

That Christ was rewarded for his Death and Sufferings as to himself, is past Question, *Phil.* 2. 9. *Wherefore God hath highly exalted him, and given him a name above every name.* The Covenant of Redemption adjusteth this; Christ claimeth this oft as of Right, and the Father is oft said to perform it as of Justice. That Christ was for his Death and Sufferings rewarded as to us, is as evident. All the saving Benefits we receive are part of Christ's Reward, and dispensed as such: *Isa.* 53. 11, 12. *He shall see of the travel of his soul, and shall be satisfied, by his knowledge shall my righteous servant justifie many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, &c.* I shall presently instance the Saving

ving Bleſſings, which we receive for the Sufferings of Chriſt, as the procuring Cauſe thereof.

2. That which is the Price of our Redemption, did merit for us; but Chriſt's Death and Sufferings were the Price of our Redemption, *&c.* 1 *Cor.* 6. 20. *For ye are bought with a price.* 1 Pet. 1. 18, 19. *Ye were not redeemed with corruptible things, but with the precious blood of Chriſt, &c.* Acts 20. 28. *To feed the Church of God, which he hath purchaſed with his own blood.* You cannot doubt but that by which we are redeemed and bought did merit; the juſt God was a detainer of us as guilty Offenders, until Chriſt by Death made reparation to his Glory.

3. That which is part of the Righteouſneſs of Chriſt, for which we are juſtified, did merit for us. But Chriſt's Death and Sufferings are part (at leaſt) of the Righteouſneſs of Chriſt for which we are juſtified, *&c.* *Rom.* 5. 9. *We are juſtified by his blood.* It's by this Blood as the procuring Cauſe, this was the Propitiation: Hence his *Blood* is ſaid *to cleanſe us,* 1 *John* 1. 7. I hope you will not doubt, that that of Chriſt, for which we are juſtified, is at leaſt a part of Chriſt's Righteouſneſs.

4. If Chriſt's Poverty merited Riches for us, then his Sufferings merited for us; but Chriſt's Poverty merited Riches for us: 2 *Cor.* 8. 9. *For ye know the grace of our Lord Jeſus Chriſt, that thô he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* He was Owner of all Things, but for a time he quitted as it were his Claim, to acquire Treaſures for us, who has forfeited all: He had not a Cot-

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tage of his own to lay his Head in, that he might purchaſe Manſions for us.

5. That in the Virtue whereof Chriſt intercedes for, and gives out the ſaving Bleſſings we receive, did merit for us; but it's in the Virtue of his Death and Sufferings that Chriſt intercedes for, and gives out the ſaving Bleſſings we receive.

He is entred into *the holy place*, Heb. 9. 12. *Into heaven it ſelf*, v. 24. There he preſents the Offering he had finiſhed on Earth; that is, in the Virtue thereof he claims, and expects the Bleſſings promiſed thereto, and merited thereby: The diſpenſing thereof is committed to him; and each of them is given to us, and received by us, in the expreſs Virtue of that Offering. I ſhall enumerate ſome, and ſhew that each is aſſigned to Chriſt's Death and Sufferings: *Col.* 1. 14. *In whom we have redemption through his blood, even the forgiveneſs of ſins.* Which Blood *was ſhed for the remiſſion of ſins*, Matth. 26. 28. Eph. 1. 7. *We have redemption through his blood.* Heb. 13. 12. *Wherefore Jeſus, that he might ſanctifie the people with his own blood, ſuffered without the gate.* Reconciliation is owing to the ſame cauſe: *Col.* 1. 21, 22. *Now hath he reconciled in the body of his fleſh through death to preſent you holy, &c.* Yea, eternal Life the ſum of all promiſed good is granted on the ſame account: *Heb.* 9. 15. *That by means of death for the redemption of their tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance.* Can you ſuppoſe that we have Remiſſion, Sanctification, Peace, and an eternal Inhe-

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ſtance for Chriſt's Death and Sufferings, and that his Interceſſion for theſe and other Bleſſings is in the Virtue of his Blood, and yet his Death merited not theſe.

6. I might add, *Heb.* 10. 14. *He hath by one offering perfected for ever them that are ſanctified*: Which muſt not only prove, that Chriſt's Death and Sufferings merited for us, but that all ſaving Bleſſings are under their Influence, as the meritorious Cauſe thereof.

Object. *Chriſt's Death and Sufferings were but the paying of a Debt*, and therefore merited nothing.

1. *A.* Was not our Obedience a Debt? Yea it was ſo more properly than our Sins or Puniſhment. Sins are metaphorically called Debts, but they are not Things we owe to God, but are the neglect of that Obedience which we do owe to God, and ſo oblige us to Puniſhment. Puniſhments are called a Debt, not as what God owes to us as a Debt, or we to him, but as what we are obnoxious to for Diſobedience, if God is pleaſed to inflict them. But yet he is not ſo obliged to Puniſh us, as to exempt him from a Pardoning Right in the way his infinite Perfections will adjuſt. If the Objection then will prove, that Chriſt's Death merited nothing, becauſe it was the payment of a Debt; then it will more follow, that Chriſt's Active Obedience merited nothing; for that's as much at leaſt the paying of a Debt, yea more properly. The Confuſion which this word *Debt* hath induced weak Men into, eſpecially

cially as a Pecuniary Debt, in the Doctrine of Satisfaction, I shall afterwards be necessitated to speak to.

2. *A.* Christ's Death and Sufferings were Acts of Obedience in Christ, and so they merited. Our undergoing of Punishment would have been no Act of Obedience in us, but an involuntary enduring of Vengeance: It was not by a Divine Precept made our Duty, but by the Sanction rendred due to us. There was a Threatning whence it must be endured, but no Commandment that made our being Punished an Obediential Act in us. Is it an Act of our Obedience to die a Spiritual Death, or to be hated and abhorred by the Lord? Yea, Is being eternally Damned a Duty performed to God by the Tormented? But whatever our Lord Jesus suffered, was obedientially and voluntarily endured: It was God's *Commandment* to him, and in him an Act of the highest Obedience to God; he pleased God therein. *Joh.* 10. 17. *Therefore doth the father love me, because I lay down my life. He was obedient unto death*, Phil. 2. 8. His willing subjection to God's Authority and Design herein, was that which gave Life and Energy to his Sufferings. Truly Christ's Dying was the highest Act of Obedience, and what we call his Active Obedience, yields no Instance that equalleth this. It followeth then, that if Christ's Obedience could merit, then his Death and Sufferings merited, because they were strictly Acts of Obedience: His very enduring them was Obediential.

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4. *A.* The immediate Efficacy and Operation of Chriſt's Sufferings upon us, are as they be Meritorious.

Chriſt's Death muſt be ſatisfactory to God, or he would not have accounted it Meritorious of Peace to us; nor granted us Benefits on the account thereof. Provoked Juſtice, and the Injury to Divine Government by Sin, ſtood in the Sinner's way, yea ſtood in the way of all Merit for good to us. There muſt be a Propitiation for Sin to God; and this being made to God, it's accepted as a Ranſom and Price by him, and ſo it operates on the Sinner in a way of Merit conſequential of that ſatisfaction

ction we are redeemed by Chriſt's Blood as a Redeeming Price; we are ſaved by it as Meritorious of Salvation: Thô it was alſo offered as an Atonement, and ſuppoſed to be ſo, ere Life could be granted to Men for the ſake thereof.

5. *A.* It were a great Reflection on the Father, and upon Chriſt, as well as deſtructive to Sinners, to ſuppoſe, that Chriſt by his Death and Sufferings merited nothing for us.

God is ſtrangely repreſented, if he will have his innocent Son die for Sinners, and yet his Death not be allowed Meritorious of the Releaſe of Sinners. We conceive not of Chriſt according to his Wiſdom, that he would make his Soul an Offering for Sin, and not thereby purchaſe the Releaſe of Sinners in his way. And as to the concern of Sinners, What avails it them, that Chriſt died to honour Juſtice, if their Pardon, Adoption, and Glory, be not merited thereby? If we ſhould conceive that Chriſt died for us, and yet thereby merited not that we ſhould not die, but live; it would infer, that Chriſt's Satisfaction did no more than make it conſiſtent with God's Glory to ſave Believers, but not certain that God would ſave thoſe that believe. I ſay, Believers, becauſe Chriſt died to purchaſe Salvation abſolutely for none but them that would believe: Thô he purchaſed Faith for the Elect, (whereby their Happineſs is as ſure, as if abſolutely purchaſed,) and the ſerious Offers of Salvation on the Terms of the Goſpel for all Men that hear the Goſpel.

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I shall contract the Application of what you have heard, and leave the Improvement of such Inferences as these to your Minds.

1. How great and awful an Evil is Sin! Besides the Defilement which it brings, the Debasement of our Rational Nature by it, and that Obnoxiousness to Punishment which attends it, we have seen how contrary it is to the Holy Nature of God, and what an Injury to the Glory of his Government. This is that Provocation which Essential Justice required an Atonement for, and the Wisdom of God saw necessary to punish in the most awful manner in his very Son. What an Offence was that, which when his boundless Grace made him willing to forgive, yet his other Perfections would not admit to pass unpunished, that the Government of God might receive no damage by Man's Impunity? The Agony and Death of our Redeemer as convincingly testifie the Evil of Sin, as the Howlings of the Damned, yea in many respects far more. This

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2. The Governing Justice of God is strictly exact, and his Authority sacred; God is infinite in Mercy, but not to the least Detriment of Justice; he bare a good Will to the Elect, but will not eclipse his Throne in forgiving them. He will be just even when he Par-

3. How amazing is the Love of the Father, in giving his Son for us, and as aſtoniſhing is the Love of Chriſt in giving himſelf for us! The Indignation of God againſt Sin, and the Love of God to Sinners, contend in this Inſtance. God takes occaſion to diſplay his Love, while he vindicates the Honour of his Juſtice: *Rom.* 5. 8. *But God commendeth his love towards us, that while we were yet ſinners, Chriſt died for us.* He doth herein not only aſſure us of his Love, but gives to Angels and Men an inſtance of the Infiniteneſs of that Love of his. By this, beyond any other, he proclaims how much he can love. Can you queſtion it, when you conſider him ſo provoked by Sin, when you weigh the Dignity and Dearneſs of his Son to him, the humble State he was to enter into, and the aſtoniſhing Miſeries he was to endure in that State; and this for vile Worms, and careleſs reſolved Enemies. Well might the Apoſtle ſay, *Herein is love, not that we loved God, but that God loved us, and ſent his Son to be*

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God is strangely represented, if he will have his innocent Son die for Sinners, and yet his Death not be allowed Meritorious of the Release of Sinners. We conceive not of Christ according to his Wisdom, that he would make his Soul an Offering for Sin, and not thereby purchase the Release of Sinners in his way. And as to the concern of Sinners, What avails it them, that Christ died to honour Justice, if their Pardon, Adoption, and Glory, be not merited thereby? If we should conceive that Christ died for us, and yet thereby merited not that we should not die, but live; it would infer, that Christ's Satisfaction did no more than make it consistent with God's Glory to save Believers, but not certain that God would save those that believe. I say, Believers, because Christ died to purchase Salvation absolutely for none but them that would believe: Thô he purchased Faith for the Elect, (whereby their Happiness is as sure, as if absolutely purchased,) and the serious Offers of Salvation on the Terms of the Gospel for all Men that hear the Gospel.

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3. How amazing is the Love of the Father, in giving his Son for us, and as aſtoniſhing is the Love of Chriſt in giving himſelf for us! The Indignation of God againſt Sin, and the Love of God to Sinners, contend in this Inſtance. God takes occaſion to diſplay his Love, while he vindicates the Honour of his Juſtice: *Rom.* 5. 8. *But God commendeth his love towards us, that whiles we were yet ſinners, Chriſt died for us.* He doth herein not only aſſure us of his Love, but gives to Angels and Men an inſtance of the Infiniteneſs of that Love of his. By this, beyond any other, he proclaims how much he can love. Can you queſtion it, when you conſider him ſo provoked by Sin, when you weigh the Dignity and Dearneſs of his Son to him, the humble State he was to enter into, and the aſtoniſhing Miſeries he was to endure in that State; and this for vile Worms, and careleſs reſolved Enemies. Well might the Apoſtle ſay, *Herein is love, not that we loved God, but that God loved us, and ſent his Son to be the propitiation for our ſins,* 1 Joh. 4. 10. Alas! all Creatures love to God is not worth the name of Love, in compariſon with his Love to us. How ſhould this aggravate our Unkindneſs, raiſe our admiring Thoughts, heighten our Eſteem, unite our Hearts to him, render him the Object of our ſupreme Delight, and render our Obedience to his Commands exact and pleaſing, yea join'd with the greateſt Zeal for his Glory, and Serviceableneſs to his Intereſts. The Father's Love muſt not be overlook'd, which too many are guilty of, by repreſenting him to their Minds as only exacting Satisfaction

ction from Christ, not minding that he provided and gave Christ to make that Satisfaction.

Our blessed Redeemer's Love is alike unaccountable; he was not ignorant of what attended his Undertaking when he subscribed it, he knew all the Abasement of his humble State; he understood all the bitter Ingredients of the Cup, how deep every Nail in the Cross was to pierce, what Impressions Divine Wrath would make, and what an Eclipse his own vailed Glory would occasion. But yet his Love was sufficient to take on him all this weight, and carry him through the utmost of his Undertaking. His Kindness was not quenched by floods of Sorrow, nor his Heart changed when he felt the most; with the bitter Cup in his hand he embraced them, for whose sake he was to drink it. *Joh.* 13. 1. *When Jesus knew that his hour was come, having loved his own, he loved them to the end.* What care took he of them? What allowance did he make for the weakness of their Flesh? How kindly doth he assure them of Eternal Mansions with that Pathetick Accent, *If it were not so, I would have told you?* Joh. 14. 1. How earnestly did he pray for them? *Joh.* 17. How soon doth he visit them without upbraiding their sad Desertion? *&c.* Yea our blessed Jesus retains the same affectionate Heart towards us in Heaven, after all he endured on Earth: *He ever lives to make intercession for us, Heb.* 7. 25. as if that were the very business and end of his Living. How precious should Christ be to us, to us to live should be Christ,

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his Dominion we ſhould acknowledge, and obey his Law; who ſo dearly bought his Government, *Rom.* 14. 9. Let us be entirely reſigned to him, and with joy endure the utmoſt for his Name; for we are redeemed by his Blood. Be careful and ſtudious to imitate him, as what expreſſeth our Eſteem of him, and moſt anſwers the great Ends of his Undertaking: *Rom.* 8. 29. *Tit.* 2. 14.

4. That ſorer Puniſhment denounced in the Goſpel againſt ſuch as neglect Salvation by Chriſt, is exceeding juſt. *Heb.* 10. 29. *Of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing? &c.* It's equal they *die in their Sins*, notwithſtanding the Remedy, ſince they refuſe it; and that the Wrath of God *abide* on them, who deſpiſe his Reconciling Love. But that's not all, the *Goſpel* proportions its Threatnings to the aggravated Sins of Unbelief and Impenitency; that we will not come to Chriſt, for the Life he purchaſed by his Death, is worſe than our firſt forfeiture of Life. By this we trample on Chriſt as odious, and eſteem his Blood profane and vile. We ſpurn at the tendereſt Bowels, and contemn the richeſt Grace. We approve of our Apoſtacy, and hug our Chains. We downright tell *God* to his face, I chuſe to be Damned, rather than be ſaved by Chriſt. Can any think it ſtrange, that their Fall ſhould be the lower, their Flames the hotter, and the Reflections of a tormenting Conſcience more penetrating. It's in *flaming fire Chriſt will take ven-*

vengeance on ſuch as obey not the Goſpel, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. The Blow intended for ſuch, is too great for a created Inſtrument to give, therefore it will be immediate by the *Preſence of the Lord*; yea it will be ſo awful, as ſhall make the *Power* of *God*'s Arm glorious in inflicting it.

Marvelous is the Inſtance by which *God* intends to glorifie any Attribute; ſore will be that Miſery by which *God* will get Eternal Glory to the ſtrength of his Power, in making Wretches miſerable. Oh! tremble at *Goſpel Vengeance*, and credit *Goſpel Threatnings*, leſt you feel them, and thereby Chriſt not only become uſeleſs, but alſo terrible to you! What will your caſe be, when he ſhall avenge his deſpiſed Blood, and execute that which is *the condemnation!* Joh. 3. 19. And know, O! obſtinate Sinner, thy Ruine is as ſure, as it is dreadful. *Heb.* 2. 3. *How ſhall we eſcape, if we neglect ſo great a ſalvation?* There's no poſſibility of eſcaping, thy own awaken'd Mind being Judge. Hath *God* a dearer Son to give for thee? Will *God* be a Liar, and Perjured for thy ſake? Can'ſt thou hope for this, as thou muſt, ſince he hath ſo often declared, yea ſworn, that the impenitent Unbeliever ſhall never *enter into his Reſt.* Undo not thy ſelf by Hopes, without any Word of God *for* them, yea ſo expreſly againſt his Word, which ſo many thouſands already feel the certainty of. Obey the *Goſpel* for Salvation thou muſt, or its ſorer Vengeance thou ſhalt Eternally undergo.

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5. The Faith and Joy of a ſincere Chriſtian are well grounded, notwithſtanding his many Offences, and great Forfeitures. Our Sins are many and great, can *God* forgive them? I am exceeding unworthy, how ſhall *God* deal with me as his Child, or admit my wearing a Crown of Glory? Can I expect this, or have any joyful hopes concerning it? Truly theſe are neceſſary Challenges, if the Price of Salvation be unknown. But conſider, O Soul! that thy Pardon and Eternal Glory are purchaſed by the Obedience of the Son of *God* in our Nature, and ſecured to thee by the Covenant made and ratified in the Virtue of Chriſt's Blood. Thy Sins have not diſhonoured *God* above the Glory which redounds to him by the Sufferings and Merits of thy Redeemer. That was done and ſuffered by Chriſt, which in the Balance of Juſtice more than compenſates whatever is to be forgiven thee, or is promiſed to thee. No Perfection of *God* is aggrieved by any thing the *Goſpel* grants to the Perſons it deſigneth: Art thou a godly Believer, thô a weak one? Even thou mayeſt *rejoyce in God through our Lord Jeſus Chriſt, having now received the atonement*, Rom. 5. 11.

Having anſwered the firſt Queſtion, *What is the Obedience of Chriſt, by which we are made Righteous?* I come to the ſecond Queſtion.

SERMON II.

2 Q. *What is it to be made Righteous by Christs Obedience?*

A. THere's hardly a word in Scripture of so various acceptations as the word *Righteousness*. But I shall confine my self to what the Spirit of God designeth principally in the Text. To be made Righteous by Christ's Obedience is;

1. To be made free from Condemnation, as if we had not sinn'd, and to be entitled to Acceptance with God and Eternal Glory, as if we had kept the whole Law: and both for the sake of Christ's Righteousness imputed to Penitent Believers for Pardon and Adoption. It is not to be made Men that never sinned, for that's impossible; nor to be esteemed Men that personally kept the whole Law, for that were false; both which blessedness by Pardon doth demonstrate; our forgiveness shews our disobedience.

2. By the Merits and Spirit of Christ to be made obedient to the Gospel, at least in those things

things which Christ hath graciously appointed to be the Conditions of our actual Enjoyment of saving Benefits, as the effects of Christ's sole Righteousness. In the first sense we are made Righteous in our Justification, which is a forensick act; and infers a relative change of our State from Guilty to Pardoned, from Non-Accepted to Accepted, and from being void of Right to have a Right to the Eternal Inheritance. In the sense of the second particular, we are made Righteous partly in our Effectual Vocation, and partly in our Progressive Sanctification and Perseverance. This is by the efficiency of the Spirit of Christ enclining and enabling us to the performance of the respective Gospel Conditions; he enableth us to Believe for Justification, to Repent for Pardon, to Persevere in Faith and True Holiness for the possession of Eternal Glory. Both these are by the Obedience of Christ. His Satisfaction and Merits have a causual influence on both, though these effects be produced in a different manner. We must not limit our being made Righteous by Christ's Obedience, below our being made Sinners by *Adam*'s Disobedience; as far as *Adam* made us Sinners, so far Christ makes us Righteous, or the reddition is improper: We are as truly absolved by Christ's Obedience, as we were made guilty by *Adam*'s Disobedience; And we are as truly Regenerated by Christ's Obedience, as we were Depraved by *Adam*'s Disobedience. In the first we are made free from the Curse of the Law due to us as Sinners; in the later we are preserved from being impenitent ungodly In-

ſidels, to whom the Goſpel doth not give a freedom from the Curſe; but leaves ſuch under the Law's Sentence, yea denounceth greater puniſhments againſt them. By the firſt we have a full Righteouſneſs to ſtand before God in, notwithſtanding the exactneſs of the Law of Innocency, and all our Faults and Defects. By the ſecond we are render'd the Objects or Subjects of that full Righteouſneſs according to the Goſpel promiſe, which is the Inſtrument whereby God beſtows it. But hereof more fully in due place. I ſhall inſiſt moſt on the firſt point.

1. To be made Righteous by Chriſt's Obedience, is to be made Free from Condemnation as if we had not Sinned, and to be Entitled to Acceptance with God and Eternal Glory, as if we had kept the whole Law; and both for the ſake of Chriſt's Righteouſneſs, imputed to Penitent Believers for Pardon and Adoption.

I can in the ſhorteſt way Comprehend the Nature and Parts of this Particular by the following Propoſitions.

1 *Pro.* All Men are unrighteous by nature, *Rom.* 3. 10. *There is none righteous, no not one.* We are all Tranſgreſſors, and therefore each is liable to Vengeance, *Rom.* 3. 19. *All the world is become guilty before God,* ὑπόδικος τῷ Θεῷ, he might have arreſted, and Executed Judgment upon all of us. When Innocency ceaſed, the Sentence of the Law took place; and obnoxiouſneſs to Miſery inevitably followed. This includes a forfeiture of Right to Happineſs by the Law of Works; Be ſure, if it condemns us by its Threats, it cannot reward us by its Promiſe;

miſe; Diſobedience putting us paſt a poſſibility of perfectly obeying, which was the Condition of its Reward. *Therefore by the deeds of the law ſhall no fleſh living be juſtified, for by the law is the knowledge of ſin,* Rom. 3. 20. God can never ſpeak peace by it to the Sinner, nor acquit the Offender, becauſe by it he condemns for the leaſt Sin, and promiſeth Life to none but the perfectly Obedient. By this Law Sin is not only known to be Sin, but Sin is known to bring Damnation, and to bar us from Happineſs. Hence, though Chriſt's Obedience was perfect according to the Law, yet it is not by the Law that God pronounceth the Believer juſt, but by the Goſpel. *Righteouſneſs comes not by the Law,* Gal. 2. 21. *No Man is juſtified by the Law,* Gal. 3. 11.

Exh. Be affected with that Unrighteous State, wherein you all once have been, and the Impenitent ſtill remain. Is it a ſmall thing to have been Rebels againſt the holy Law of your Maker? Can you make a light account of being under the Curſe, which comprehends the utmoſt Miſery? *Gal.* 3. 10. This as a flaming Sword keeps thee from the Tree of Life, and with irreſiſtible power binds Vengeance on thee, whilſt thou art Chriſtleſs. Divine Wrath points to thee, as the Obnoxious Perſon, and in the mean time thou haſt no Claim to God's Favour, no Title to God or any Saving Bleſſing. In this State the beſt of you once were, *Eph.* 2. 12. And what Grace was it, that reſcued you out of this extremity? Who can enough adore it? But what is the ſtupidneſs of ſuch among you, that can quietly ſleep in an Unrighteous

State; yea, ſo long deſpiſe and refuſe Deliverance from it? Hell is your due every moment, and ſhould you die in this condition, as you may without farther warning; neither the Mercy of God, nor the Merits of Chriſt, will prevent Eternal Torments.

2 *Pro.* God is ſo Righteous and Jealous of the Glory of his Government, that his richeſt Mercy admits the Pardon of no Offender, nor Saving Benefits to ſuch as in the leaſt fail in their Obedience, but on the account of a Righteouſneſs at leaſt exactly adequate to what ſtrict governing Juſtice did enjoin and preſcribe. It muſt be a Righteouſneſs of Obedience as perfect as the Law Precept required of Men; it muſt be a Righteouſneſs of Satisfaction, by bearing a Puniſhment equivalent to what the Law Threatning denounced againſt Sinners. And becauſe this Law in its Precepts and Threats was a Law to Men, and they were Men that tranſgreſſed, therefore Juſtice required that the Obedience ſhould be yielded, and the Puniſhment ſuffered by and in the Humane Nature. Hence even the Son of God muſt take our Fleſh, if he would be a Redeemer: The Satisfaction muſt yield as much glory to Juſtice, as the Sin forgiven did injure it. The Merit muſt be proportioned in the Scale of Juſtice to the Benefit to be conferr'd, and that upon Offenders, which render'd what was appointed to Chriſt, to be above what the Law required of Men. Of which I have ſpoken ſomewhat already, and ſhall have reaſon again to enlarge. *Rom.* 3. 26. *His Righteouſneſs* is declared, and he appears *juſt*, when the Juſtifier of

of him that believes in Jesus. *Sin must be condemned in the flesh* of Christ by his dying a Sacrifice for it, *that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit*, Rom. 8. 34.

Exh. Adore the Authority and Justice of God, notwithstanding Pardoning Mercy. The Atonement speaks it, neither is it debased by all the Displays of Grace. We are as subject to God, as if he had never spared us, and he is still as just, as if all Mankind were to be damned. If you despise his Dominion, you shall find the edge of his Sword, if you reject the Atonement, the Severity of his Justice will instance it self upon you. See then that you provoke not the Lord to jealousie. *Deut.* 29. 20.

3 *Pro.* No Grace, nor Act of the best Saint can be a Satisfaction for the least Fault, or a Righteousness Meritorious of the least Benefit. All Saints have sinned, yea Sins and Defects adhere to their best Duties. Our exactest actions cannot atone for a past Crime, because they are no more than what's at present due from us. Imperfect Duties cannot merit, because they are not in the estimate of governing Justice proportioned to the lowest Benefit. A Reward of Debt can be to none below him, that never sinned and perfectly obeyeth, *Rom.* 4. 4. though a Reward of Grace is promised to the Upright, *Ps.* 50. 11. When we have done all we now can do, we are unprofitable Servants, and by the Law of Works, the iniquity of our holy things were enough to bring us under condemnation.

Exh. See your need of a greater Righteouſneſs than your own, and ſubmit to the way of its application. *Rom.* 10. 3. 4. For they *being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.* They not knowing the Righteouſneſs which God had contrived, and appointed for the Salvation of fallen Man, proudly thought they could by a tale of Works, made up with operous coſtly Sacrifices, merit Life at the hands of God; and by this conceit they deſpiſed a Crucified Chriſt as needleſs, refuſed to believe in Chriſt for Juſtification by his Merits, and went on in Impenitency, as above the neceſſity of Pardon by his Blood. Which Impenitent perſiſting in rejecting of Chriſt was their non-ſubmiſſion to the Righteouſneſs of God. Oh the danger of a Heart too proud, and a Will too ſtubborn to ſtoop to Chriſt and his Goſpel! Alas our own Garments are too ſcant for a covering and unleſs we accept of a whole Chriſt, we ſhall be naked, notwithſtanding the largeneſs of his Robe. His Stripes will not heal us, if we *return not unto this Shepherd and Biſhop of our Souls,* 1 Pet. 2. 24, 25. A Righteouſneſs to procure Acceptation, or Merit Life, we cannot work out, but bleſſed be God, Chriſt *is the end of the Law for Righteouſneſs to every one that believeth,* Rom. 10. 4. The end of the *Ceremonial Law,* is what the Tipes ſignified: The end of the *Law of Works,* as being the ſcope and iſſue of it; for if it had been perfectly obeyed by Man, right to Impunity, and its Reward, was the utmoſt which that Law could confer on Innocent Man.

Man. And bleſſed be God, Chriſt hath by his Obedience merited both theſe; and all that will truly believe, ſhall in Chriſt's Right be Entitled to both; tho' for any thing wrought by them, they could never attain either Impunity or Glory. If you peruſe *v.* 5. to the 11. you will find, that God hath put us paſt all ſolicitouſneſs concerning the ſufficiency and certainty of a Chriſt, who hath a fullneſs of Righteouſneſs for the Salvation of Sinners: But the thing incumbent on us to be ſollicitous about, is, that we comply with the Goſpel, that we may be ſaved by his Righteouſneſs. *V.* 10, 11. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and believe with thy heart, thou ſhalt be ſaved; for with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made to ſalvation.* Without theſe, neither his coming to Dye, nor his Reſurrection from Death, will avail us to Salvation: Oh! then accept of Chriſt, and yield up your ſelves to him, and to a due and faithful Confeſſion of him, as your *Lord and Jeſus.*

4. *Prop.* Jeſus Chriſt, by the gracious Diſpenſation of God, as our Law-giver, was admitted, and in our Nature did ſo fully anſwer the demands of Governing Juſtice, as that to its own very Glory, it admits the Grace of God to exert it ſelf in forgiving Believing Sinners, and in conferring on them Saving Benefits in the Righteouſneſs of Chriſt. It was not ſo ſmall a matter, as moſt account it, to bring Juſtice and Pardoning Mercy to conſiſt; to honour the Government of God, and ſave Believing Sinners, who before were Senten-

ced to Dye. But having ſpoken to ſome part of this Propoſition in my former Diſcourſe, I ſhall reduce it to theſe Particulars, which I ſhall briefly hint at. 1. It was in our Offending *Nature* that Chriſt anſwered the Demands of Juſtice, tho' it was not in our *Perſon*. *Rom.* 8. 3. *God ſent his Son in the likeneſs of ſinful fleſh.* If without this it had been poſſible to vindicate the Government of God in general, yet without aſſuming our Nature, it would not have been a Vindication of the Government of God over Men in particular; the Sufferings had not been a ſatisfaction for Human Offences, as Human. 2. Nothing was abated to Chriſt that Governing Juſtice exacted; the Subſtantials of the Law were inſerted into the Rule of his Active and Paſſive Obedience, and Juſtice adjuſted his Work to his Wages. There's no Common nor Special Benefit promiſed, or given, on the account of his Obedience to any, but the value of his Obedienee is proportionable thereto, tho' yet the Benefits much exceed what *Adam* forfeited; and therefore his Obedience muſt tranſcend what was injoined Man by the Law of Works. 3. Gods Government and Juſtice were not only Vindicated by Chriſts Obedience, but greatly Honoured. Oh! the luſtre caſt on Gods Laws hereby! Never did the Authority of Gods *Precepts* appear ſo Royal, as when God in Fleſh ſo accurately obeyed them; even to that of Dying for Sinners. Never was the awfulneſs of Gods *Penal* Sanctions diſcovered, as in the Tears, Sweats, Agony, and Blood of his Glorious and Beloved Son. There's no

inſtance

instance of the Riches of Gods *Præmiant* Sanction, as in the Rewards which our Saviour received. How Exalted is his Human Nature above Angels! And how great are his Rewards in his Members! Yea, no Blessing given to lost Man, but it's on his account. What an attesting Eccho have you, *Joh.* 12. 28. 27. *Father, glorify thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* Christ spake his part when he had inspected the united force of Terrors just besetting him: *Now is my soul troubled: Father, save me from this hour; but for this cause came I unto this hour.* q. d. As heavy as it presseth, as awful as it is, yet Father glorify thy Name; abate nothing that will make for thy Honour, however my Flesh trembleth, and my Soul is distressed: Be thou great, however low I must be brought: Spare not for my crying, so as to abate whatever tends to make thy Authority Sacred, and Justice Exact. The Father Answers, I have persued the Interest of my Glory hitherto in thy Debasement, Poverty, Contempt, Sorrows, Shame, Temptations and Torments, which are now just a finishing; my *Sword* is giving its utmost blow; and then I will be Glorious in Exalting and Rewarding thee: I'll get my *Remunerative* Justice as great a Name in thy Triumphs, as my *Punitive* Justice hath acquired in thy Debasements. So Christ explains it, *v.* 31, 32. *Now shall the prince of this world be judged, and when I am lifted up, I'll draw all men to me.* 4. Tho' all was fulfilled by Christ when appointed to it,

yet

yet it was by a gracious Diſpenſation of God, as *Law*-giver, that Chriſt was allowed to work this Righteouſneſs for the Salvation of Sinners. The *Law*-giver is above the Law; and tho' the Law knew no Sponſor, whoſe Obedience ſhould procure Pardon, and ſave the Guilty; *alius* was *aliud* in its accounts: *Noxa Caput ſequitur* is its Language: The Puniſhment muſt fall on the Sinner, it could appoint no other to bear it, and imputing to the Sinner what another endureth, is above its Dialect. Yet God, the *Law*-giver, had not ſignified his whole Will by the Law of Works, he had reſerved a Prerogative whereby he could ſecure the Glory of his Government, and ſpare the Rebel; ſatisfy Juſtice, and not deſtroy the Sinner; and be as glorious in forgiving as in puniſhing. To him the ſatisfaction was made, and by him accepted, *Heb.* 10. 7. And hence the Sinner is not free, as ſoon as the ſatisfaction was made, but it's *when*, and on what terms the Law-giver and Sponſor would adjuſt; yea, and the releaſe comes to the Sinner as a *forgiving* Act.

Exh. Adore the Wiſdom and Grace of God. Oh! what Grace that would tranſfer the puniſhment! What Wiſdom that contrived a way to place it ſo, that God ſhould be ſatisfied, and yet his Grace be free! The Sinner ſaved, and yet not tempted to Rebel! The Sufferer repaid in Glory, ſuited to what he did and endured! The Redeemed kept Humble as Pardoned, tho' the Pardon was granted on a valuable Price! The Gift ſo beſtowed, as to exert Authority, and neceſſitate Diligence!

And

And yet nothing done on the Receivers part to purchase the Gift, or to Rob Grace of its Glory: its comprehensively expressed, *Eph* 1.7,8. *In whom we have redemption through his blood, the forgiveness of sin according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence.*

5 *Prop.* The righteousness of Christ in all respects is perfect and compleat, yet Christ's Righteousness is variously denominated from those different respects.

However variously we conceive thereof, its every way perfect, it's chargeable with no defect, nor subject to any challenge.

1. It's perfect, if you consider it as a meer conformity to the preceptive part of the Moral Law, in which respect it's the same as Holiness.

He was holy, harmless, and undefiled, separate from sinners, Heb. 7. 26. He was *habitually* Holy above *Adam*; yea, above Angels; none so *full of grace and truth as he*, Joh. 1. 14. No Mind so filled with light, *in actu primo*, even from the very beginning; no Heart so inlaid with the Divine Image, and enflamed with Love as his; he had the Spirit without measure, *Joh.* 3. 34. He had no taint of evil in his Constitution, in the Womb he was that Holy thing, *Luk.* 2. 35. And when the Tempter assaulted him with the most Skilful violence, he had nothing in him, *Joh.* 14. 30. He super-eminently obeyed to an *Iota*, all that was required of him, or competent to his Person, and this without any defect in the manner, and to the utmost extent of the Precept.

Thus

Thus compleatly Holy was Christ, which Holiness went into the matter of his Righteousness, and is often called so; he gave God his utmost due, as a Holy Law-giver.

2. It was a perfect Righteousness, as the performed condition of the Reward promised him in the Covenant of Redemption. Whatever was promised to Christ, either for himself or Members, was promised upon certain conditions; some of which were a due undergoing of the bittereſt Sufferings threatned in the Law of Works, others were included in that of his Active Obedience. A Penal Sanction in case of his failure, had no room in the Law of Mediation, because of the impossibility of his Non-performance, and therefore a right to Impunity is of as little concern; but Christ's Active and Passive Obedience, became formally a compleat Righteousness, as what he did and suffered, was an exact fulfilling of the condition of the Reward in the Sanction. He took our Nature, he made his Soul an Offering for Sin, he Honoured the Law, he Glorified God, he did all the work, which was given him to do, and drunk the Dregs of the Cup, which was appointed him to Drink: He fulfilled all Righteousness, *Mat.* 3. 15. Even all that for which he was to be Exalted, or his Seed made Happy; nothing was omitted by him, or abated to him.

3. This Righteousness of Christ, as the performed condition of the Reward, was a Federal Righteousness, above what was to be Man's Righteousness by the Law of Works; which could not be, but that the conditions

consented

conſented to by Chriſt in the Covenant of Redemption, were other, and greater than what were required of *Adam* by the Covenant of Works.

I ſhall give you a few of many inſtances of Conditions, appointed to Chriſt in the Covenant of Redemption, above what the Law of Works required. The Law of Works did not require the Perſon Obeying or Suffering, to be the Eternal *Son of God in our Nature*, but the Covenant of Redemption required this; ſhould I Name no more, this would fully prove the point. But I add, The Law of Works did not exact an Obedience *above* what Innocent *Adam* was able to perform, but the Covenant of Redemption did this: And Chriſt ſo obeyed in our Nature, (not needleſsly) as muſt fill the Angels with admiration to ſee themſelves outdone. The Covenant of Works did not exact Puniſhment even to *Death*, from the ſame Perſon as ſtill yielded *perfect Obedience*, but the Covenant of Redemption did this. The Law of Works did not require, or appoint a *vicarious* Puniſhment or Obedience from a Sponſor for others, but limited both to the Perſons originally ſubject to the Law, whereas the Covenant of Redemption appointed this. The Law of Works did not command the Sufferings of any, as a *Reconciling* Propitiation, but the Law of Mediation did this. My reaſon for that is, The Law of Works did, by its Threats, denounce Vengeance againſt Sin; But this was not by a Precept upon Obedience whereto, the Sufferer could Merit Peace and Reconciliation, whereas

whereas the Law of Mediation appointed Christs Death for a *Propitiatory* Offering, and in Dying he yielded the higheſt Act of Obedience to a Precept, *Joh.* 14. 31. And this to make Reconciliation, *Heb.* 2. 17. *Col.* 1. 20. The Covenant of Works did, as a condition of Impunity and Reward, injoin Obedience to no Law, but that which *Adam* was under, *viz.* the Law of Works, and the Poſitive one, Prohibiting the Eating of the *Tree of Knowledge* of *Good* and *Evil*: But the Covenant of Redemption required Obedience to the Ceremonial Law, *&c.* The Law of Works appointed no more Obedience than Governing Juſtice, as ſuch, had ſuited to the Rewards of that Covenant: But as the Covenant of Redemption had far higher Rewards, ſo it ordained ſuitable conditions. The Law of Works appointed no Obedience after Sin, as a Meritorious condition of obtaining forfeited Benefits, but the Covenant of Redemption did this. We may eaſily perceive, that the conditions preſcribed to our Redeemer, much differ'd from thoſe the Law of Works required; and ſince Chriſt fulfilled all theſe, his federal Righteouſneſs exceeds that which the Law of Works preſcribed. If you ask, why Chriſt's Righteouſneſs muſt thus exceed what the Law of Works ordained? I Anſwer: It's becauſe it's a greater thing to Redeem an Offender, than to continue an Innocent Perſons Right to Impunity: And it's more to Purchaſe greater Bleſſings for one that hath forfeited all good, than it is to continue leſſer Bleſſings, tho' with

ſome

some addition to one that hath not forfeited. Yea, and Reconciliation is more difficult than maintaining Peace before any Enmity.

4. Christs Righteousness was perfect, as it was his *adjudged just right* to the Rewards promised him, for performing the foresaid Conditions. The dueness of the Reward to Christ in a way of strict Justice is his Righteousness. *Jus ad premium*, it was to him a Reward of Justice and not of Grace, because Justice proportioned the Conditions to the Reward, and the Reward to the Conditions; if it were not so, governing Justice never glorified or discover'd it self in the dispensing of Rewards.

To finish this Point, consider 1. The Reward to which Christ hath a Right includes all that was promised to Christ or to others, on the account of his Satisfaction and Merits. Not only that he should be *exalted, and have a name above every name*, Phil. 2. 8. with whatever Glory or Homage which was to be render'd to him as a *Saviour*. But it comprehends all by the Father promised, and by himself bequeathed to his Members; as Justification, Adoption, the Sanctifying Spirit, Perseverance, and Eternal Glory to his Regenerate Seed. As also Regeneration and Faith to all the Elect, that they may be raised to be a Seed to him, and united with him. 2. The Lord Jesus was solemnly adjudged to have performed all the Conditions, and to have a Legal Right to all this Reward. His Righteousness was adjudged he was *justified* as foretold, *Is.* 50. 8. God by Voice declared this, but it was more manifest in his Resurrection, and yet more in his Solemn

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Enthroning in the Heavens, where he *ſits at Gods right hand*, Heb. 8. 1. Yea, he had *Authority* given him to execute his own Right, *Joh.* 5. 27.

Exh. Rejoyce and Glory in the Perfection of Chriſts Righteouſneſs. You ſee that in all reſpects it's compleat. The Law of Redemption preſcribed, as became Gods Eſſential Juſtice to propoſe: To theſe Governing Juſtice annexed a due Reward, upon performing the Conditions; the perfectly Holy Jeſus had a right to all the Reward, and was ſolemnly adjudged to have performed the Conditions, and to have that Right to the Reward. His Right is founded in a full performance of the Conditions, which includes a full Conformity to the Law of Works, yea, and what far exceeds it.

In this then we may glory, there's no blot in his performance, there's no flaw in his right. Can Sinners need any more than this applied? for it will ſerve to all the purpoſes it's deſigned to. Oh! Chriſtian honour it, by laying the ſtreſs of thy Hopes and Comfort on it, and clearing thy Intereſt in it above all good; it anſwers guilt, weakneſs, yea, thy want of all things except that, without which it cannot be applied to thee; nor its effects attained, *viz.* a Penitential Faith. When thy *Body* rotteth in the Grave becauſe of Sin, *thy Spirit* will be ſafe, and *Eternally live* on the account of this Righteouſneſs, *Rom.* 8. 10. thou mayeſt chearfully venture thy Soul upon it.

6 *Pro.* The Lord Jeſus is, and always will be, poſſeſſed of this Righteouſneſs in his own Perſon. *In the Lord have I Righteouſneſs and Strength,*

Strength, Isa. 45. 14. with respect to this it's said, our *Redemption is in Christ*, by which we are justified, *Rom.* 3. 24. The Meriting Acts are over, as Acts, but the Merit never ceaseth. His Sufferings are past, but the Righteousness acquired thereby remains; it's not only their Vertue simply that continues, but the Righteousness or Right founded thereon abideth. He hath a Right to Faith for all the Elect, who are yet uncalled; he hath a Title to Pardon for all True Believers; he hath a Right to Eternal Glory for all Persevering Saints. There is our Right best secured. It is for the Righteousness that is in Christ that we are acquitted and adopted, and on it, as in him, we must still depend.

Exh. Sinners and Saints, look to Christ as having in him a full Righteousness. Let this Commend him to thy Acceptance and Trust. Sinners, you need him on this very account to answer for your Unrighteousness; all his Offers and Calls should have power with you from this very motive, he hath a perfect Righteousness; it were else in vain to believe in him, it were to no purpose to repent and turn to him; were not he by this Righteousness mighty to save thee, an answer to his Call might not be expected. But know with assurance, that he is a Fountain deep enough for thy Uncleanness, *Zech.* 13. 1. The Son of Righteousness hath healing under his Wings, *Mal.* 4. 1. and peace and glory in his power. You may trust the Promises, by which the Gospel allureth you to Christ, for as amazing as the Good is which they contain, they are by his Righteousness,

Yea

Yea and *Amen*, 2 *Cor.* 1. 20. but take care of ſeparating his Perſon from his Righteouſneſs, you muſt accept of *him*, as a whole Chriſt, if you hope for good by his Righteouſneſs; and your Faith muſt be directed to him in a firm dependance, and entire ſubjection, or he'll be to you as unuſeful, as if he had not this fullneſs of Righteouſneſs.

7 *Pro.* All Graces and Saving Benefits are diſpenſed to Men in the Righteouſneſs of Chriſt. By his Satisfaction he render'd it conſiſtent with the Perfections of God to viſit blind Souls with his light, and ſurprize the dead with ſpiritual life; on Chriſts account the Spirit deſcends to ſtrive with the rebellious, and awake the ſleepy. His Regenerating Influences are the effects of Chriſts Merits, he acts as the Spirit of Chriſt. I do not mean, that Chriſt's Righteouſneſs is imputed to Men in order to the working of Faith in them, as it is in order to Pardon; you may as well ſay it's imputed to Men in order to the preaching of the Goſpel to them, for that's an effect of Chriſt's Righteouſneſs; but theſe are the reſult of a Divine Conſtitution, wherein Chriſt is acknowledged, but no right in Men ſuppoſed. The firſt Grace is abſolute, and an arbitrary act, as to any claim the Sinners hath. Though Chriſt hath a right to the Elects being brought to believe, yet he transfers not his right to the Elect, who till they believe are not united to him, and ſo are Aliens to his Righteouſneſs. But God hath an Eye to the Merits of Jeſus in all his Grants and Gifts from firſt to laſt, from the leaſt to the greateſt. When he forgives Sin, it is a rendring

dring to us what is *purchas'd by Chriſt's Blood, Eph.* 4. 32. It is a giving forth of what he hath bought: We are made Kings and Prieſts as a proper Reward to Chriſt, and a Teſtimony to his Righteouſneſs.

Exh. Say of every Saving Benefit, and of all Graces, *This I receive, becauſe the Lord Jeſus hath a full Righteouſneſs.* The Heavens had been Braſs as to Vital Influences, but for this; The Word had been a dead condemning Letter, but for this; My Sins had been eternally ſealed up among his Treaſures, Pledges of his Love to my Soul I had never found, my Prayers would have been excluded audience, Chriſtian Hopes and Comforts I had not intermeddled with, but that Chriſt is Righteous, yea, perfectly ſo. But becauſe his Righteouſneſs is great, I have found Healings when Wounded, Strength when Weak, my Prayers have had frequent Audience; God hath not refuſed me Communion with himſelf, mine Iniquities are removed as a Cloud, I joy in Gods Favour, I glory in his Fullneſs, and have lively Hopes to be ever with him. Should not that be owned by us in all, which is the Conſideration upon which all is given.

8 *Pro.* The Righteouſneſs of Chriſt is differently applied, and operative, as the Goſpel diſtinguiſheth the promiſed Benefits with reſpect to the various Conditions of ſuch, who are the Perſons deſcribed in the Promiſes.

For Explication of this note, 1. The Goſpel Promiſes diſtinguiſh the Benefits that come by Chriſt, and deſcribe the Objects of each. The Promiſes are various, and thoſe are all

Goſpel

Gospel Promises that are made to fallen Man, *for Christ's sake.* To be a Promise to *fallen* Man, and not Gospel, to be for *Christ's sake*, and not a Gospel Promise, are in the nature of the thing impossible. The variety of the Promises is obvious, and the Persons to whom they are made not alike described. Some are made to one Grace, some to another Grace; some on one Condition, some on another. Justification is promised to the *Believers*, Pardon to the *Penitent*, *Mar.* 1. 4. Returns of Prayer to him that prays *frequently*, and in Faith, *Jam.* 5. 16. Glory to the *Persevering Saint*, *Gal.* 6. 9. Abundant Glory, or Reaping *liberally* to him that *sows liberally*, that is, who is abundant in fruitfulness, 2 *Cor.* 9. 6. He that *hungers after Righteousness* shall be filled, and the like, *Mat.* 5. 2. Each of the Promises are made in Christ's Right; They are but an Inventory of Christ's Claim; Nay, they were made with respect to his Merits; If God could make a Promise of Saving Benefits to Sinners without an Eye to Christ's Satisfaction, as the Consideration of making that Promise, I doubt it will go too far to prove, that he may perform that Promise without an Eye to his Satisfaction. The same Objection will not lie against a meer Decree or Purpose to give such Benefits in and by Christ, for this Purpose gives no Man right to the Benefit, but the Promise doth give a right; and to suppose a Sinners Right without respect to Christ's Righteousness, seems to weaken the necessity of his Satisfaction and Merits, *who is given to be a Covenant*, Is. 42. 6. *i. e.* for his sake this Covenant is made, and by him confirmed

firmed and executed. But how ever various the Promiſes are, they grant in his right, they be Chriſt's Legacies, they are bequeathed by his Teſtament, and therefore argue that the reſpective Bleſſings contained therein, are his proper Goods, given out by the Promiſes as his Donative Inſtrument, and upon terms which the Fathers and he thought fitteſt to preſcribe, as rendring the State of the Receivers ſuch as they judged moſt ſubſervient, to infinitely wiſe, and holy purpoſes.

3. It's Chriſts Righteouſneſs that exerts it ſelf, and operates, in conferring the Benefits included in theſe various Promiſes; this empties it ſelf in all thoſe Channels, and influenceth by each of thoſe means; the Bleſſing conferred is a diſplay of his Merits as the procuring Cauſe, whatever power the thing is effected by, or way it's effected in: Chriſt's Righteouſneſs is applied in Pardon, in Adoption, in the Perſeverance of Penitent Believers, *Gal.* 3. 16. This is applied in the Anſwer of every Prayer; this is as truly in all additional *degrees* of Grace in ſome Saints, as in any meaſure in every Saint; yea, in the augmented *degrees* of Glory, as in a State of Glory. Hence it's paſt doubt, that unleſs we ſay ſome Spiritual and Heavenly Benefits are given not by, or for Chriſts Righteouſneſs, or that his Righteouſneſs may be equally applied, and yet not produce equal effects, then we muſt conclude, the Righteouſneſs of Chriſt is not in the ſame degree applied unto all, to whom it yet may be applied to ſaving purpoſes. It is applied to no true Believer, but that it ſecures to him a Deliverance from Hell,

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an acceptance of his Perſon and Duties, Perſeverance in Faith, and the Kingdom of Heaven at laſt; But are all as greatly beloved as *Daniel*, as mighty with God as *Moſes*, or *Jacob*? Had he that was *Ruler of five Cities* as great Glory, as he that was made *Ruler of ten Cities*, Luk. 19, 17, 19, 24. Comp. *Mat.* 25. 28. and ſurely the very preheminence in theſe reſpects is owing to the Righteouſneſs of Chriſt applied, *Rev.* 1. 5.

Exh. Be careful and induſtrious to be the deſcribed objects of the ſeveral benefits you deſire, according as the Promiſes deſcribe the Perſons and to whom they are made, yet expect each benefit by Chriſt's Righteouſneſs, when you are the deſcribed objects of thoſe benefits according to the Goſpel Ordination. In vain do you expect the benefit promiſed, if you are not the Perſons to whom the Promiſe grants it, for the Promiſe doth as truly exclude the wrong Perſon from its Bleſſing, as it aſſures it to the right Perſon. But by what doth the Promiſe deſcribe you to be the Perſon it ſpeak of? It's not by your Name, but by your Character, even your being ſuch a one as Chriſt declares by the Promiſe, he will give the Benefit to. Would you be *filled*? be then one that *hungers* after Righteouſneſs: Would you be *pardoned* for Chriſts ſake? ſee that you be Penitent Believers; for it's to ſuch only Chriſts Righteouſneſs is promiſed to be applied for Pardon. Would you reap *plentifully*? then ſow *plentifully*; for if you be of them that ſow *ſparingly*, God doth not

ſay

ſay it to you, that *you ſhall reap plentifully* 2 Cor. 9. 6. The like I may ſay of every other Promiſe that is Conditional, for therein God moves us to duty by Benefits; he induceth us to what we are more backward, by what we more eſteem and deſire; Election knows our Names, the Promiſes appoints our Qualifications: And do not think thou canſt plead Chriſts Righteouſneſs to obtain the Good promiſed, if thou art not ſuch a one as the Promiſe deſcribes; for in making theſe Promiſes, Chriſt hath fixed the way how the Effects of his Righteouſneſs ſhall be diſpenſed; and by theſe he requires us to guide our Expectations, or they do not anſwer the end of his Publication of them.

But when thou art, by the Grace and Spirit of Chriſt, the characterized Man to whom the Promiſe belongs, expect the Bleſſing as the Effect of Chriſts Righteouſneſs, and not of thine own; the Promiſe had not been made to thee but for that; it is in his right the Bleſſing is conferred, whenever any partake thereof, which adds Sweetneſs as well as Certainty thereto: The Spirit frames the *Veſſel*, but Chriſt affords the *Oyl*. By the Operation of the Holy Ghoſt thou art rendred the deſigned Object of the Promiſe, but look to Chriſt as Procurer of the Good which the Promiſe is to convey: But more of this hereafter.

9 *Pro.* In and by the Righteouſneſs of Chriſt, they that ſincerely believe, are, upon Gods pardoning of them, as free from Condemnation, as if they had never ſinned; and accepted and entitled to eternal Glory, as if they

had kept the whole Law, Rom. 8. 1. *There is no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh but after the Spirit.* Theſe are in that State wherein the Curſe is reſtrained from arreſting them: Yea, they are *Heirs, joynt heirs with Chriſt*, Rom. 8. 17. the Goſpel-Covenant is their Charter of right, which is ſecured by the Death of Chriſt, the Oath of God, and Sacramental Seals. The Death of Chriſt is to be conſidered, not only as what purchaſed the Covenant-Bleſſings, of which I have ſpoken before, but alſo as what *ratifies* the Covenant to our Faith; by Death its irrevocable as a *Teſtament*; and it muſt be *ſure*, or the Lord of Glory had never died to ſecure the ends of it; his Death is too great a thing to admit a doubt of the certainty of that Charter, by which the Effects of that Death are granted; Chriſtians being thus free, and thus accepted and entitled, proclaims them Righteous.

Exh. Be comforted notwithſtanding your Faults and Weakneſſes, whilſt your Hearts are upright in God's Covenant. What is not a juſt Challenge to the Sincerity of thy Faith, ought not to make thee conclude thy ſelf Accurſed, or quit thy hopes of Glory: Failings may cauſe Mournings that we are ſo *Imperfect*, when they ought not to perplex us as if we were in a *loſt* Condition. The ſame Mouth that delivered the Curſe againſt Sinners in the Law, hath publiſhed Forgiveneſs, and applied Redemption to Believers (though Sinners) by the Goſpel, *Gal.* 3. 13, 14. If your Faults be objected, Chriſt hath anſwered them:

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If the Weakneſs of Graces be objected, Chriſt hath made up that: If the Greatneſs of Goſpel-Benefits be objected, it's Chriſt hath purchaſed them; and they are beſtowed not for thy Graces, but for Chriſt's Obedience, though it be to ſuch as even thou art, if a ſincere Penitent, that they are given; for the Goſpel-Rule doth only appoint the Perſons who receive the Benefits, but not ordain us to make the Satisfaction for the Sin to be pardoned, or to purchaſe the Glory to be received. Wilt thou not let Chriſt appoint his own Legatees to his own Bequeathments? and rejoyce in the Gifts, whilſt thou art the Perſon to whom he declares they belong? If he had promiſed Heaven to a *meer Sinner* as ſuch, thou oughteſt as a Sinner to expect it with Joy. But he hath promiſed it to all believing Saints, however imperfect; and muſt not thou with Comfort look for it, and not quit thy hopes, till thou ceaſe to be a believing Saint? Yea, he hath miniſtred further to thy Joy, That he will influence thy Soul by his Warnings againſt Apoſtaſie, by Sacraments, and by conſtant Supplies; ſo that thou ſhalt Perſevere.

10 *Pro.* Chriſtians become thus Righteous upon believing, by the Righteouſneſs of Chriſt imputed to them in their Juſtification, and by the continuance of this Imputation they remain Righteous.

Upon our firſt believing we are juſtified, *Rom.* 3. 29. and there is a conſtant Imputation of Chriſt's Righteouſneſs to the Believers for his continued Juſtification. Did Men ceaſe to be Believers, God would ceaſe to impute the

Righteouſneſs of Chriſt to them. Did God ceaſe to impute Chriſt's Righteouſneſs, Men would ceaſe to be juſtified; and did we ceaſe to be juſtified, we ſhould be ſubject to Condemnation. But bleſſed be God he will cauſe the true Believer to perſevere in Faith, and ſo he ſhall remain in a juſtified State. God will preſerve the Habit of Faith, enable him to frequent Acts of Faith, and ſtill prevent damning Infidelity; he will keep thee from a prevailing diſtruſt and rejection of Chriſt as a Saviour, *Luke* 22. 32. and from reigning Diſobedience to him as thy Lord.

I ſhall explain this great Truth of Juſtification by the imputed Righteouſneſs of Chriſt, which may be conceived of according to the following Heads.

1. There is a making us Righteous, as it is a giving a Believer a right to Pardon, Abſolution from the Curſe, Adoption and Acceptance, which is by imputing the Righteouſneſs of Chriſt to the Believer.

We muſt be made Righteous before a juſt God can pronounce us ſo, or deal with us as ſuch; there muſt be a right to Pardon e're God will Pardon; this right to Pardon is given by God's imputing to us the Righteouſneſs of Chriſt; and the effect of that imputing Act ſeems to be the firſt Conſideration in the Change made in our State as juſtified. For the better apprehending of this, you may remember I have before informed you, that Chriſt's Righteouſneſs may be conſidered: (1) As the full Performance of the Conditions of the Covenant of Redemption, which included

included a full Conformity to the Law of Works; yea, and more. (2) An adjudged Right to the promiſed Reward, for his performance of thoſe Conditions. Now both theſe are imputed to the Believer in this firſt Conſideration, Of giving a Believer a right to Pardon, &c.

1. The Righteouſneſs of Chriſt, as it was the Performance of the Conditions of our Salvation, is mediately imputed to the Believer. God adjudgeth, that what Chriſt did and ſuffered for the actual Remiſſion of Sinners, was really done and ſuffered for us, it belongs to us, we are the deſigned Objects of that actual Remiſſion, to procure which for us, that Obedience was rendred, *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoever believeth on him ſhould not periſh, but have everlaſting Life.* Here we ſee that God gave his Son to do and ſuffer what he did, that Believers thereby might not Periſh but eternally Live. Now by Grace being Believers, that we may have a right not to Periſh, but Live, we have what the Son ſo given, did and ſuffered, reckoned and accounted to us: God looks on what Chriſt did as done for us, and eſteems us Believers, them whom his Son did that for; and therefore by his gracious Ordination we are the very Perſons that have a right to Pardon of thoſe Sins, for which we were liable to Periſh, and excluded from Life. I ſay, Chriſt's very Performance of the Conditions, is imputed *mediately* in this manner; If one give me my Liberty, which he voluntarily purchaſed for me at a dear Rate, he

mediately gives me what he paid for my Ranſom, though *immediately* I receive my Liberty, and a right thereto; whereas the redeeming Price was paid *to* my Detainer, in whoſe hands I was Captive. So it was *to God* that Chriſt made Satisfaction, and yielded the Meriting Price; yet it is applied and reckoned ſo to the Believer, that he receives the ſame Bleſſings thereby, as if himſelf had rendred it; becauſe it was for his Title to thoſe Benefits that it was rendred by Chriſt. Yea, by this Imputation it becomes his Security for all ſaving Benefits, and pleadable with God by him, with reſpect to what is purchaſed for Believers thereby, as if he had endured and performed the things Chriſt did. Since God adjudgeth he is the Perſon in whoſe ſtead Chriſt died, and obeyed, that even he might be entitled *to Life and not die*, 1 Theſſ. 5. 10. *Who died for us, that we ſhould live by him.* We have hereby the Benefits of his Death, and his *Death* to ſecure thoſe Benefits, yea, and as the Foundation of our right to thoſe Benefits. Hence we are ſaid to have *Redemption and Forgiveneſs by his Blood*, Eph. 1. 7. *By Chriſt we have now received the Atonement*, Rom. 5. 11. Καταλλαγὴν, the Reconciliation: And herein the Blood which did reconcile is applied, it being ſhed and accepted to be *a Propitiation through Faith therein*, Rom. 3. 25. The Virtue of this Blood ſtill remains, though the Act of ſhedding is long ſince paſt; and that very Act of ſhedding, is ſtill ſo referred to in the Communication of the Benefits to ſuch for whom it was ſhed, that it is ſtill called a *Blood of ſprinkling*, Heb. 12. 24.

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not now ſprinkled as material Blood on us, but as it ſpeaks thoſe *better things for us* in Chriſt's Interceſſion, and *to us* in the Promiſes, and as we *come to it* by believing therein as our Security in all we receive; it being ſhed for us, that we might have a right to Pardon thereby, as the procuring cauſe. It was given *to God* as a Satisfaction; 'tis given to us as Chriſt's Blood triumphing in our *Peace*. Though God doth not adjudge that Believers made Satisfaction by it as their Blood, yet he accounteth it that which is actually ſatisfactory for them, being deſigned and accepted to be ſo; and therefore they are therein adjudged to be entitled to Pardon. In the ſame manner I might ſpeak of Adoption, *&c.* but one Inſtance ſufficeth. By this you ſee that Chriſt's Righteouſneſs, as it is his Active and Paſſive Obedience, the Δικαιωμα, or the Performance of the Legal Conditions of Life and Pardon, is applied in the manner it is truly capable of being applied: Here the Vertue and Merit of it is diſplayed and operative; the deſigned end of it is obtained; God expreſly acknowledgeth and rewardeth it, in what he beſtows; it's owned and relied on by the Believer as the Price of Peace, and Merit of all Good; it's made the Souls Security and Plea, as to all its Hopes and Enjoyments, *Rom.* 5. 18.

2. The Righteouſneſs of Chriſt, as it is his *adjudged right to his Seeds* Pardon, Abſolution from the Law Curſe, Acceptance and Adoption is *immediately imputed* to Believers as his Regenerate Seed, and Members of his Myſtical Body. This right is eſteemed, yea, made theirs,

they have not meerly the Benefits given them, but they are inveſted in Chriſt's right to thoſe Benefits; Chriſt's Righteouſneſs is *Jus adjudicatum ad præmium*, he acquired a right to the Reward, and it was adjudged that he had that right, upon his perfect Obedience he was *juſtified*. Now part of the Reward was, That all the Elect ſhould become his Actual Seed, and made Believers: Alſo, That all his Actual Seed, even Believers, ſhould be Forgiven, Abſolved, Adopted, *&c.* Chriſt hath as great a right to this, as to be exalted; yea, it's part of his Glory. This right he carried into Heaven with him, this right he pleads in his Interceſſion, not as what is to be tried and argued anew, but what is already adjudged; yet it's ſtill to be executed, and the Bleſſings he hath that right to, are to be diſpenſed. Believers therefore are not only pardoned, yea, not only have they a right to Pardon, by the Promiſe of Pardon to Believers, but they have *Chriſt's right* to that Pardon, even his adjudged right that Believers ſhall be pardoned. This Righteouſneſs is communicable more immediately, than the very Acts are whereby that right was acquired; it's transferred to them, but without an Alienation from Chriſt. This is included in that *Gift of Righteouſneſs*, Rom. 5. 17. and is that Δικαίωσις ζωῆς in *Rom.* 5. 18. His Obedience muſt be ſuppoſed to loſe its Efficacy; and his Title be reverſed, if his living Members fail of Pardon, *Iſa.* 53. 11. one Article in his Covenant, as his reward, being, that, *By his knowledge ſhall my righteous Servant juſtifie many, for he ſhall bear their Iniquities.*

quities. It may be you will better apprehend the whole by this familiar Inſtance. A Perſon purchaſeth a Thouſand Pounds a Year for a valuable Price, and hath by Covenants a legal ſure Title thereto; he that purchaſed gives me by a Deed of Gift, Twenty Shillings a Year of that Eſtate, to hold in dependance on him and his Title; mediately he gives me the Purchaſe-Money of this Gift, immediately he gives me this part of the Eſtate, and his Title for my Security, without which I ſhould poſſeſs precariouſly. It's a Title by Purchaſe, as to him that gave it me; it comes to me by Gift, for I paid him nothing for it; nor can I be ſaid to pay the Seller, though I have by Gift the Title for my Security, which he that gave it me acquired by his Payment; yet ſtill in dependance on him who paid all, hath the main of the Eſtate, and is poſſeſſed of the original Covenants as in himſelf. This anſwers our caſe, excepting that God is as truly ſaid to give us all, as Chriſt himſelf can be ſaid to give us all; God having given his own Son to redeem us, and purchaſe all for us. I need not apply this Parallel more than to tell you, that as Chriſt acquired our Pardon and Acceptance, ſo we have his very right thereto to ſecure us; the whole is exemplified in 2 *Cor.* 5. 21. *Chriſt was made Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.* Chriſt was made Sin, not eſteemed the Committer of the Fact, or as filthy by it, but he ſtood liable and *obliged* to the Puniſhment of it, and became the Sacrifice for it, which is often in Scripture called Sin. This Obligation to bear

the Puniſhment is *Reatus pœnæ*, or if you call it *Reatus culpæ quoad pœnam*, it's much the ſame, though not ſo ſafe: Yet in this Chriſt is not charged as if he committed the Sin; ſo we are made the Righteouſneſs of God in him, that is, We have given us that right of Chriſt to what was promiſed him for Believers; and which was contrived and appointed by God to be the way of our Salvation; the *Debitum pœnæ* for our Sins became his, the *Debitum præmii* for his Obedience becomes ours. But we no more paid the Purchaſe of that Right or Title, than Chriſt did commit the Sins, the Puniſhment whereof he obliged himſelf to undergo; he was made Sin, *i. e. obliged to die a Sacrifice for Sin*; to which anſwers, that we are made Righteous in him, *i. e. inveſted in his Right*, for obtaining the Bleſſings promiſed to *him* for us in the Covenant of Redemption; and promiſed *to us* for his ſake in the Goſpel Covenant, when we believe.

Herein I have ſtated the firſt thing included in Juſtification, and upon this the reſt depend: Hereby we are made Righteous in Chriſt's Righteouſneſs: Though we be not perſonally Innocent, yet Chriſt's Righteouſneſs, which fully anſwered the Law, is judicially applied, ſo as to give us a ſure right to be dealt with, as to Eternity, as if we had been Innocent and Perfect, which is what we principally need; and as much as we are capable of, conſidering we are Sinners, and that we did not provide the Ranſom, nor ſubſtitute him that became ſo.

2. God

2. God hereupon actually forgives, adopts, and gives the Earneſt of Glory to Believers thus inveſted in the Righteouſneſs of Chriſt, and on the account of that Righteouſneſs. This is Executive Juſtification in part, and indeed all Benefits peculiar to the Members of Chriſt, are conferred in a way of Execution hereof; unleſs as we may conſider, ſuch Benefits as *follow* Pardon and Adoption, to refer to Juſtification, as including an *additional Right* reſulting from Gods pardoning and adopting Acts. The reaſon why I add this, is, that Pardon gives a Right to impunity, and Adoption gives a Right to the Privileges of Children; and ſo with reſpect to Forgiveneſs and Adoption, a Believer may be called Righteous, and frequently in Scripture is called ſo, though inclusively of Chriſt's Righteouſneſs, becauſe it's for that we are ſo forgiven and adopted. Forgiveneſs is of ſo great importance in Juſtification, that upon the account hereof we are ſaid to be *Bleſſed*: Yea, it's put frequently for the whole of Juſtification, *Rom.* 4. 6, 7, 8. it's ſo in the Lord's Prayer, *Luk.* 11. 4. yea, it's ſo put in our Creed.

3. God judicially *ſentenceth* the Believers thus made partakers of Chriſt's Righteouſneſs, and thereupon pardoned and adopted, to be them who have a Right to Impunity, Favour, and Glory; and accepts them as ſuch, notwithſtanding all challenges and accuſation, *Rom.* 8. 33, 34. *Who ſhall lay any thing to the Charge of Gods Elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again; who is even at the Right Hand of God, who alſo maketh interceſſion for us.*

This

This doth not only obviate the Accuſation of Perſecutors, againſt ſuch as are *choſen* to ſuffer; but it anſwers all Challenges againſt every Believer, *gathered out of the World* by the Spirit, purſuant to God's Eternal Election; for againſt the *unconverted* Elect, God himſelf hath much to Charge; and he lays it to their Charge by his Law-condemning Sentence. But as to the Converted, here's a general defiance, and a large enumeration of what tend to their defence. God *juſtifies* them, and this for the ſake of Chriſt's *Death*; and that the Death of him who is *riſen*, and being riſen is *enthroned*, and being enthroned intends their Security by his *Interceſſion*. It's true, if they be charged to have been ſinners, they muſt own it as a true Charge: But what then, muſt they *Dye* for their Sin? No: God declares they are pardoned, and this upon a Righteouſneſs more then adequate to the Law of Works; and they have no lower a ſafety from their Guilt, than Chriſt's Title; who died, that Believing Sinners might not Dye, but Live. Indeed, if the Charge be, That theſe are not Believers, then God Acquits them another way, of which hereafter. This is *Sentential* Juſtification, which is Virtual now, and will be ſolemnized at the great Day.

4. It is the Goſpel whereby God juſtifieth us as his Inſtrument; God in his his Word, having declared that he will *Juſtifie him that Believes*, *Rom.* 3. 30. and that we are *juſtified by Faith*, *Rom.* 5. 1. and Commanding us to Believe with a Promiſe, That we ſhall be Juſtified if we Believe. He doth by this very Declaration of his

Will,

Will, Juſtifie the Believer. This promiſe effects what it includes, aſſoon as the *Object* is anſwerable to the Tenure of the Promiſe. By this he Imputes Chriſt's Righteouſneſs to the Convert, and ſo makes him Righteous; declares him Righteous, and treats him as Righteous, in, for, and by Chriſt's Righteouſneſs; and this aſſoon as he Believes. There needs no more to expreſs it now, than this Word of his Mouth; unleſs as we may add the Sacramental Seals, and alſo ſuch influences and acts of Power, whereby ſuch Benefits are conferred as are Executive of the Juſtifying Sentence; and ſo far are a Divine Declaration of our State as Juſtified.

5. The *Object* of God's Juſtifying Act, is the living humbled, converted Believer; who by Faith cometh to, accepteth of, and truſteth in Chriſt as an entire Saviour. The promiſe of this Mercy being to ſuch, yea, confined to ſuch; and Unbelievers declared to have God's *Wrath abiding on them*, eſpecially when this Goſpel is that Word of the Lord whereby we are Juſtified, *Gal.*3.22. *Joh.*3.36. and 8.24. *Rom.* 10. 4. We muſt then Believe; but it is not *Faith*, unleſs it be a coming to, accepting of, and truſting in a Chriſt; it is not a Chriſt, if he be not a whole Saviour. *When* will we Believe, if we be not convinced and humbled? How *can* we Believe, if we be not quickned by the Spirit? Yea, of what ſort of Faith is it, if we are not purpoſed in our Heart to turn from all Sins, Self and Idols to Chriſt, and to God by him? Which *turning* is oft the Word, by which the Spirit oft expreſſeth Faith it ſelf, *Ezek.*18.21,30. 1 *Pet.*2.25. *Acts* 26.18.

By

By what is ſaid, you may Anſwer the main Enquiries that occur to your Mind concerning Juſtification: *Qu.* Who Juſtifies us? *Anſ.* God as our Ruler. *Qu.* What doth God do for us, or on us, when he Juſtifies? *Anſ.* 1. He Imputes Chriſt's Righteouſneſs to us, whereby we have his Right to our Pardon, Abſolution, *&c.* 2. He actually forgives, abſolves, and adopts us in Chriſt's Right, and for the ſake of his Obedience. And by this forgiveneſs, abſolution and adoption, he further gives us a Right to Impunity, the in-dwelling Spirit, Perſeverance, and Eternal Glory. 3. He pronounces us free from all Accuſation and Challenges that would import a preſent liableneſs to Eternal Death, or bar to Eternal Glory; we having Chriſt's Righteouſneſs, and thereby our Pardon, Abſolution from the Curſe, and our Adoption for our Plea and Defence. *Qu.* What is our State by being thus Juſtified? *Anſ.* We are accepted with God, free from Eternal Condemnation, and entitled to Life, as if we had not ſinned, but kept the whole Law to this time. Yea, we have ſome greater Benefits than we forfeited, as Union with Chriſt, the in-dwelling Spirit, and Perſeverance, whereby we are ſecured from forfeiting Eternal Life for the future. *Qu.* By what Inſtrument or Sign of his Will, doth God Juſtifie us? *Anſ.* By the Goſpel-promiſe. *Queſt.* Whom doth God Juſtifie? *Anſ.* The true Believer, (whether he know himſelf to be ſo or no) and no others. Yea, God in Juſtifying a Man, doth as far *declare* him to be a Believer, as he declares him to be Juſtified. *Qu.* When doth God Juſtifie a Sinner? *Anſ.* Aſſoon as he

is

is a Believer, and not before; ſuch being the Object on whom the Juſtifying Act doth terminate, according to the Promiſe.

1 *Exh.* See that your Faith be True, and then may you rejoice in a Juſtified State. A *falſe* Faith will leave you condemned as certainly, as if you had no Faith: And a falſe Faith too many have been ſatisfied with; Simon *believed*, but yet had neither *Part* nor Lot in this matter; becauſe *his Heart was not right with God, and he was in the Gall of Bitterneſs, and Bonds of Iniquity*, Acts 8.13,21,23. Be then ſolicitous that your Faith be right; ſee that it be unfeigned and true: True for its *principle*, even from Regeneration; True for its *Nature*, a fiducial Conſent; or ſuch a Truſt in Chriſt, and in God by him, as receive a whole Chriſt: True for its *Concomitants*, that no ſaving Grace be wanting; True for its *Operativeneſs* and *Effects*, that it works by Love, purifies the Heart, and makes you perſevere in ſincere Obedience, and holy Fruits. All this is neceſſary to the Faith the Goſpel calls Saving; ſince God will Judge your Faith, and you by it.

2 *Exh.* Be not ſatisfied meerly with Believing, or talking, that there is a full Righteouſneſs in Chriſt; but *ſubmit* to God's way of Imputing it; elſe you'll be no better nor ſafer by it. Thouſands are damned as Unrighteous, though Chriſt hath a full Righteouſneſs. It is not from a defect in Chriſt's Righteouſneſs; no, nor becauſe God fails to impute it to ſuch whom he hath promiſed it to: Whence then? It's becauſe they do not ſavingly Believe, and turn to Chriſt.

The Gospel is God's Will, as to the way of the Application of Christ's Righteousness; and if that be not *obeyed* we are lost, 2 *Thes.* 1. 8. *Gal.* 3. 1. *Heb.* 5. 9. Unbelief, is Disobedience to the Gospel, and will destroy: ἀπείθεια, which is Disobedience, is oft render'd Unbelief, *Rom.* 11. 30, 32. *Heb.* 4. 11. and ἀπειθοῦντες Unbelieving, *Acts* 14. 2. and 17. 5. and ἀπειθεῖν, not to Believe, *Heb.* 3. 18. The work of the Ministry is to call and perswade sinners to comply with the Gospel, with an Assurance, that such as refuse not, shall be Justified by Christ; and they who persist to refuse, shall perish notwithstanding the Grace of God, and Righteousness of Christ, *Mat.* 23. 37. *Acts* 13. 38, 46. Having thus insisted on this Proposition, I am led thereby to this Question:

Quest. Are Believers as Righteous as Christ in equality; Or, *Are they equally Righteous as Christ?*

Answ. Believers are not *equally* Righteous as Christ. Sincere Christians are in some respect as truly Righteous as Christ; but yet that is not to be equally Righteous as Christ. Hence many chuse to say, we are as Righteous as Christ *æque*, but not *æqualiter*. Yea, though one assert an Identity in the Righteousness, yet that will not argue an Equality. Its one thing to have the *same* Righteousness, its another thing to have it in the *same measure*. The Light in the Air is the same as in the Sun; but yet it is in a greater degree in the Sun than in the Air.

Obj. 1. *We are equally Righteous as Christ with respect to his Suretiship Righteousness.*

Answ.

Anſw. I ſhall 1. give you my Thoughts concerning Chriſt's Suretiſhip. 2. Prove that we cannot on this account, nor any other, be truly ſaid to be as Righteous as Chriſt in equality.

This Term Suretiſhip Righteouſneſs, is no Scripture expreſſion, no more, nor ſo much as the word Condition. I ſay not ſo much; for if you conſider *Luke* 14. 26, 27, 32, 34. You'll find *Condition* uſed exactly in the ſenſe objected againſt by ſome, *ver.* 32,33. *Or elſe, whiles the other is yet a great way off, he ſendeth an Ambaſſage, and deſireth Conditions of Peace.* So likewiſe, *Whoſoever he be of you, that forſaketh not all that he hath, cannot be my Diſciple*; and ver. 26,27. *Whoſoever doth not bear his Croſs and come after me, cannot be my Diſciple*, ver. 26. *If any Man come after me, and hate not Father and Mother*, &c. Our bleſſed Lord doth in theſe Verſes propoſe what is neceſſary to Chriſtian Diſcipleſhip, without which we cannot be ſaved. He pitcheth on ſuch things as were hardeſt to Fleſh, as what his very Followers muſt be judged by: To inforce and improve which, he pitcheth on two Parables. By the firſt Parable he adviſeth Men to conſider well the Terms or Conditions of Chriſtianity, before they engage in the Profeſſion of it, leſt they be aſhamed, *ver.* 28,29,30. By the ſecond he confirms the firſt, and adds, how neceſſary it is to conſent to theſe Conditions, as hard as they be; for we are in a State of Enmity, and fooliſhly perſiſt therein, ſince we are unable to defend our ſelves againſt God, when his Vengeance approacheth; and therefore 'tis our Wiſdom in the time of his long-ſuffering, to ſubmit to the Condi-

Conditions of Peace, *Luke* 19. 42. This is more applied in the next words: *So likewiſe whoſoever he be of you*, &c. How is this redditive ſo properly uſed, or the Parables applied, if taking up our Croſs, following Chriſt, hating Father and Mother, and perſevering, are not Conditions of our true Diſcipleſhip, and conſequently of Salvation by Chriſt? Unleſs we may be at Peace, and be ſaved without being Chriſt's Diſciples. But what need I Digreſs, when the Aſſembly, and all valuable Divines, uſe the word in our ſenſe. Yea, the Goſpel ſo oft ſpeaks Conditionally; if thou Confeſs, *Rom.* 10. I return to what I affirmed, *viz.* That Suretiſhip Righteouſneſs is no Scripture Expreſſion. Surety I know is once uſed, and but once as to Chriſt; the word Righteouſneſs is oft uſed; but Suretiſhip Righteouſneſs is a new Word, of Humane Original, and I am ſure, not conſonant to Scripture ſenſe, as it's uſed to infer an Equality of Righteouſneſs between Chriſt and us.

Having premiſed this, I will ſhew you Firſt, What I grant concerning Chriſt's Suretiſhip: Secondly, Tell you what I deny according to plain Scripture. 1. The things that I grant are theſe:

1. Chriſt is the Surety of the Goſpel-Covenant for all his actual Seed; yea for the Elect, as far as it includes the promiſe of the firſt Grace, *Heb.* 7.22. He is engaged that they ſhall grow in Grace, perſevere, and keep Covenant with God, and not turn away finally or totally from him: He doth not bind himſelf to improve for us, or perſevere in performing the Con-

Conditions of this Covenant for us; but that we ſhall do it: Yea, he is Surety to ſee the ends of the Covenant purſued, as to God's part; that he will forgive us, be our God, &c. Not that God's Truth or Ability need a Surety; But the weakneſs of our Faith is anſwer'd by ſuch a Support; for which end God Sweareth, and appointeth Covenant Seals, ſo doth he condeſcend to our infirmity.

2. Chriſt hath undertaken in the Covenant of Redemption, that he would make Satisfaction to Juſtice for us, and Obey the whole Will of God, bring actually into the Goſpel-Covenant all the Elect, by cauſing them to Believe; and that he would bring each of the Elect to Eternal Glory in a way of Faith and Holineſs; of which before. But you muſt not hence infer, that Chriſt engaged to repent for us, or Believe in himſelf for us; which to do, would ſuppoſe him a ſinner, and to need a Mediatour. He was a real Sponſor, engaging to do all that belonged to him.

3. Chriſt accordingly died in our Nature, and that not only for our good, but in our ſtead; *noſtro loco*; We were liable to Die, he ſtept in and Died, that we might not Die; who otherwiſe might have Died, but now Live by his Dying for us. He was a proper ἀντίψυχος, he gave his Life for ours; yea, and this to vindicate the Glory of God in exempting us from Death. He alſo Obeyed for us, not indeed to exempt us from Obeying, (for by it we are brought to Obey inſtead of Rebelling) nor only to be a holy Offering and Example. But that the want of our perfect Obedience might

not

not exclude us from Acceptance and Heaven; and that by his Obedience and Sufferings, he might acquire for all his Members a Title to Happiness in his Right, and not to be merited by any Work or Obedience of their own. That the Lord Jesus did suffer properly in *our stead*, is plain in Scripture, *Mark* 10. 45. Λύτρον ἀντὶ πολλῶν. a Ransom for, or instead of many. Compare *Matt.* 2. 22. it's said 1 *Tim.* 2. 6. he gave himself, Ἀντίλυτρον ὑπὲρ πάντων, a Ransom in the room of all: He was typified in the Sacrifices, whose Lives were given up instead of theirs, for whom they were offered; and he is oft called a Sacrifice: Neither is it to be doubted, but he actively obeyed in our stead in the sense above given; yea, and hath excluded also the Necessity and Place of our Obedience for the *Impetration* of any Saving Benefits. Thus far the Word of God directs us to call Christ either *Surety*, *Sponsor*, *Representative*, &c.

2. The thing that I deny is, That Christ by his Obedience, made Atonement or merited for us, as a proper Pecuniary Surety in the Law of Works. The thing is far otherwise, for Christ suffered and obeyed as a Principal and Sole Undertaker, and not as a Surety, that supposed us Principals in that Undertaking. He bound himself to God, to give his Life by dying in our stead to save ours; but he never was bound in one Bond with us, that he *should do* so. I shall give you a few Reasons of many.

1 *R.* God

1 *R.* God never *propoſed* it to fallen Sinners to make Atonement for their Sins, and by Merit recover eternal Life, which they had forfeited. Where is the Law or Covenant whereby God propoſed this to Sinners as their Duty, and a way for their recovery? By the Law of Works it was impoſſible, and a Contradiction: The Goſpel condemns a Thought of it, as contrary to the whole Scope of it: The Compact between the Father and Son was not a Law or Covenant propoſed to Sinners for their Performance of the Conditions thereof. Now a Money-Surety is bound to no more than the Principal is bound to do. If I am not obliged to pay a Hundred Pounds, neither is my Surety bound to pay a Hundred Pounds. *Obj.* You'll ſay by the Law we were bound to obey the Law perfectly, or to die for it. *Anſ.* Yes, To obey was your Duty, to die was the Penalty if you diſobey'd. But 1. You were not bound to die though you obey'd perfectly; but Chriſt was bound to obey, and Suffer though he obey'd. 2. Were you bound when you did Sin, and ſuffer the Penalty to obey afreſh in a way of Merit of forfeited Bleſſings? But Chriſt ſuffered, and yet obey'd to Merit forfeited Bleſſings, and more. 3. Were you bound to ſuffer as your *Duty*, and that in a way of Propitiation to reconcile the offended God by it, as an Act of Obedience? Yet Chriſt engaged in this manner. 4. Were you bound by the Law, that the Son of God ſhould aſſume your Fleſh, and therein obey and ſuffer? Yet thereupon depends the Satisfaction and Merit of the Obedience yielded; thence is the

Value

Value of the Acts done and Sufferings endured in it were not a Payment without that, for Dying and Obeying too, would not ſerve to Save Sinners, if it were not the Son of God in our Nature did both; *This goes into the Price and Payment:* Could Men have done it, it had been no Payment, ſuppoſing but one Sin before. So that in this very reſpect Chriſt was bound to redeem you by paying a *Million* in the value of his Perſon; and the ſame Actions and Paſſion as done and ſuffered by you, would not have been one *Penny* in value; and is he but your pecuniary proper Surety when he is bound for a Million, and you not for a Penny, as in *Redemption Work?* 5. You are ſuppoſed fallen, and the Covenant of Works broken, e're Chriſt undertakes to pay any thing; And can the Bond be the ſame, when the Parties are changed, the Conditions ſo changed on both parts, even the Creditors and Debtors too, the former granting other things, the latter paying greater things; the firſt in the Rewards, the latter in the Duties? Is it the ſame Bond, and you Principals, when tranſacted without your Privity, your Conſent not given, the Terms not exacted from you, and unleſs to reproach you, not poſſible to be propoſed to you; God knew you and himſelf too well, to propoſe to you, that if you will make your Souls an Offering for Sin, and perfectly keep my Law, I will then receive you again into Favour: Yet this would change the Bond: Or if you would be thought *Principals* in the Covenant of Redemption, it muſt thus be propoſed to you: If you will procure and ſend the

the Son of God to take your Flesh and die, and obey the Law for you, then I will be reconciled to you: Had he been thus in your disposal, and he had done it at your disposal, you might claim at the rate as some do. But though God gave his Son, and his Son gave himself to redeem you, yet you never gave him; no, nor were engaged to give him, as the Condition of your Recovery.

These and many other Considerations should lead us to conclude, that *Redemption Work* was proposed only to Christ in the Covenant of Redemption, and that he was Principal and Sole Undertaker, as well as the Sole Performer, and of the People there was none with him, *Isa.* 63. 3. He alone undertook to satisfie Justice, that we might be redeemed; he alone engaged the whole Impetration Work, and to find the Merit of our Happiness. Though part of his Obedience was that we were obliged to do (yet not for Redemption at all) nevertheless his Obligation to do it was not as our Money-Surety, but by a voluntary Sponsion he entred into a Bond that depended not upon our Consent or Performance, and by which we have no Claim, but at his and the Fathers Pleasure; it was *us* he was to Buy, but it was *he* alone stood obliged to Pay: He engaged *to die for us*, but that is not *engaging for us* as Principals, that he would die; a thing which we never were obliged to. He did not engage we should not Sin, nor if we sinned, that we should make satisfaction; but he engaged that he would satisfie God, that we might not die for our Sins; even one Christ

for

for all of us, once to die inſtead of our eternal Death.

2 *R.* Were Chriſt a proper pecuniary Surety in his Death and Obedience, there would be no room for God's Forgiving us any Sin, or giving us any Mercy as of Free Gift, unleſs he forgave us more than Chriſt ſatisfied for, or beſtowed what he did not merit. This is evident, for if my Surety be bound with me to a Creditor for a Thouſand Pounds; if my Surety pay, as my Surety, this Thouſand Pounds, the Creditor forgives me nothing, I pay him all. So as to Merit: If I buy a Jewel for an Hundred Pounds, and give Bond for it, with a Surety bound with me for that Sum; if my Surety ſhall pay that Hundred Pounds, can the Seller be ſaid to give me that Jewel? No. I in a Law-ſenſe paid him, becauſe my Surety did it. Whereas the Goſpel lays the Streſs of our Felicity upon Forgiveneſs, *Rom.* 4. 8. *Acts* 13. 38. And though Juſtice do not ſuffer, as having received Glory by Chriſt, yet that is not to *exclude* Forgiveneſs, but to *make way* for Forgiveneſs, in a Conſiſtency with his Perfections. And further, God no more ſells us any Bleſſing, notwithſtanding Chriſt's Merits, than Chriſt ſells them to us: Whereas he muſt ſell all Benefits, and forgive no Faults, if he be conſidered as a Creditor, and Chriſt our Money Surety. Obj. *God may be ſaid to forgive us, being he admitted Chriſt to be a Pecuniary Surety, though we pay by him.* *Anſ.* That goes a very little way towards Forgiveneſs; yea, and to refuſe it in Money-Matters, is hardly admittable by the Rules of Equity: It ſounds low, to hear

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a Creditor ſay, You were bound to me for a Thouſand Pounds, which I was paid by one that I allowed to be your Surety; and becauſe I would take it *from you* by *him*, I forgave it you, though I got from you legally by your Surety, every Farthing of your Debt. This is not Forgiving; and ſuch a Change, whilſt the very Debt in kind is paid, is not an Abatement. Obj. *God procured Chriſt to be our Surety, and therefore he forgave us. Anſ.* In Solution of Money this will not amount to Forgiveneſs: If one owes me Ten Pounds, for which I caſt him in Priſon; and finding him Inſolvent, do I forgive him; if I get one that wiſheth him well to pay it for him, I befriend him, but am paid all my ſelf, even by him in his Surety, without forgiving. I know nothing more Suſpicious to be an Error, than what tends to overturn the Doctrine of the Forgiveneſs of Sins, which is the great Support of a poor Sinner; and of this the Notion of ſtrict Money-Suretiſhip, whereby we paid all to God, is guilty; whereas if you conſider God as Ruler, and Chriſt as Mediator, making Satisfaction for Criminals, by enduring Puniſhment in their ſtead, we avoid all the Difficulties which that of Money-Debts perplex the Work of Redemption with. The *Socinians* main ſtrength lies in Objections from Sin, being as a Money-Debt, and Chriſt's Death being the Payment of a Debt, even the *Idem.* This is perceived, and therefore denied by our beſt Authors againſt the *Socinians*, as *Lubbertus, Eſſenius, Turretin, Owen, Stillingfleet*, &c.

3 *R.* Were Chriſt a proper Pecuniary Surety in the ſame Law of Works with them, then every Believer would be entitled to the ſame Reward as Chriſt is entitled to; yea, and as much or more than Chriſt. This is evident, for if I Covenant with another, that in Conſideration of my paying a Thouſand Pounds, I ſhall enjoy ſuch an Eſtate of Fifty Pounds a Year: I have a Surety engaged with me for the Payment of that Money; I by my Surety pay the Thouſand Pounds; upon which I have the Legal Right to that Eſtate rather than my Surety; but at moſt my Surety can have a Right to no more than that Fifty Pounds a Year in common with me by thoſe Covenants: [illegible]here be other Covenants between me and [illegible], wherein I engage to repay him that or [illegible]e, in thoſe Covenants he is not my Surety, but a diſtinct Party. Hence it follows, that we are entitled to be *exalted over all*, and have *a name above every name to ſee our Seed*, to be regarded as Saviours, at leaſt to be Satisfiers to God for our ſelves, and our own Redeemers in Law-ſenſe. Obj. *Chriſt paid all Perſonally, and not we, and therefore he hath peculiar Rewards and Honour.* *Anſ.* The Principal and Surety is one Legal Perſon, and therefore if the Law reckon we ſatisfied in Chriſt, the Reward promiſed on that Satisfaction is common to us with Chriſt: The Law gives the Honour as it receives the Tribute, and diſtributes the Recompence as it eſtimates the Obedience: One Perſon in Law, made up of us and Chriſt, alike obeyed in Law-ſenſe; and then one Perſon in Law, made up of him and us, muſt be alike

alike rewarded; as we are reckoned to do all, so we are adjudged to have a Right to have all due upon that doing. I shall say more of this presently.

4 *R.* If Christ be a strict Pecuniary Surety, I think it will be impossible to confute many very erronious Opinions, which naturally are deduced therefrom. What can be said against our being Justified actually before we believe? For if we satisfied the Law in Christ, How can our Justification be suspended till we believe, unless there be some other Law? The Law acquits us as soon as the Condition is performed by us. Obj. *We do not apply Christ to our selves before Faith.* *Ans.* 1. But God, by the Law, applies him to us, if we have satisfied it; and he hath applied him already, in making him our Money-Surety, the Law will execute it self whether we apply or no. 2. When the Conditions are performed by us, it's against the Law to deny us the Reward; or at least to continue us under its Curse a Moment; yea, or to injoyn any Terms on us, for possessing the Reward, besides its own Conditions, which are fulfilled by us: The laying of Guilt on our Persons any time is unjust. Obj. *We are not Christ's Seed till we Believe.* *Ans.* All will not own that; but if we ever satisfie in Christ, it must be when he satisfied; it is not to be done now, when the Act of Performing the Atonement, and Paying the Debt, is over: Can we, by becoming his Seed now, be esteemed to pay what he paid so many Years since, if we did not pay it then? Or can he be our Money-Surety, by whom we pay now

when he hath done paying, and not then when he was paying. Obj. *He being given by God to be our Surety, and not appointed by us to die, God may ſuſpend giving us the Benefits of his Death, until we Believe.* *Anſ.* If God made him a ſtrict Money-Surety with us in the Law of Innocence, he either did change the Law, or precluded himſelf from a Right of ſuſpending the Benefits, at leaſt the Reſtauration of his Image, and Freedom from the Reign of Sin, the Curſe and Wrath of God, till we Believe; for the Law is *changed*, if it ſay thou ſhalt be Free from the Dominion of Sin, and the Guilt thereof, but not till thou Believe in Chriſt, though thou haſt already legally performed all the legal Conditions: If it be not changed, it immediately entitles to the Reward, and muſt be violated, if at leaſt any Puniſhment lie upon the perfect Performer of the Conditions; for it's a puniſhing us after the Debt is legally paid by us. Now though there is hardly a Truth more plain in the Word of God, than that *The Wrath of God abides ſtill upon all Unbelievers, notwithſtanding Chriſt's Death*; yet you ſee how this Notion of Money-Suretiſhip ſhakes it. I might inſtance others, as we ought not to confeſs our Sins, nor pray for Forgiveneſs; God afflicts only from Sin, but not for Sin at all; God will Judge and Juſtifie us only by the Law of Works, and we are Saved by that Law: If God charge us with Sin, we may charge him with Unrighteouſneſs. *David* was as acceptable to God, whilſt he murthered *Uriah*, as when he obeyed God moſt: God requires nothing from us, to eſcape his

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Wrath and Curſe for Sin; we muſt not propoſe any Benefit to our ſelves by any Duty, or acting of Grace; nor are we the better a Jot by them. Theſe and the like, ſpring from this very Opinion, That we ſatisfied the Law fully, and perfectly obeyed it in Chriſt, as a pecuniary Surety with us in that Law, To ſay nothing of the advantage the *Socinians* have thereby. Theſe things may Caution us in our Conceptions, eſpecially when the conſidering of Chriſt as a Pecuniary Surety of the Law of Works, paying Debts to a Creditor, is not neceſſary to any one Goſpel End; neither the Glory of Chriſt, the Government of God, the Salvation of the Elect, the Spiritual Comfort of Believers, or promoting of Holineſs: All which are more clearly ſubſerved by this word as Surety of the New Covenant, joined with other words frequently uſed by the Holy Ghoſt, as Mediator, Redeemer, Saviour, Ranſomer; and the whole Oeconomy of Redemption plainly ſtated thereby.

5 *R.* Chriſt's being a ſtrict Money-Surety, would be a very great loſs to us: If he be our Surety in the Covenant of Works, then we can have no Claim to any Benefit but what the Covenant of works promiſeth; whereby we ſhall loſe Union with Chriſt, the in-dwelling Spirit, and whatever degree of Glory is to be expected by Chriſt, above what *Adam* was to enjoy in caſe he had not fallen; of which I have ſpoken before. The reaſon is, if I have a Surety in a Bond, wherein I have certain Immunities upon paying a Sum of Money, if my Surety pay that Money, I can thereby have a

Right to no more Immunities than that Bond contains.

6 *R.* Christ where he is called a Surety, was a *Surety of the better Testament*; and therefore not of the Law of Works; which enjoined Obedience, and inflicted Death on sinners, *Heb.* 7.22. The word διαθήκη is sometimes rendred *Testament*, sometimes *Covenant*; and well it might be rendred a *Legal Disposition*: But call it which you will, this Testament or Covenant of which Christ is Surety here, cannot be the Covenant of Works. It was not the Covenant that obliged us to die for Sin, or perfectly Obey in a way of Merit that here he is called Surety of. Is the Law of Works that *better* Covenant or Testament? Or must Christ be a Surety for us in the Covenant of Works, because he is Surety of the better Covenant, which is not the Covenant of Works? If you doubt whether this better Covenant be not the Covenant of Works, consider the whole Context. This better Covenant is opposed to the *Jewish* Covenant, as the Priesthood of Christ is opposed to the Levitical Priesthood; which Priesthood of Christ the Apostle proved to be higher and better than the Levitical, by many Arguments: As Christ was a Priest after the *Order of Melchisedeck*, who was greater than *Abram* or *Levi*; He succeeded the *Levitical Priesthood*, as it was *unable* to attain the great Ends of Priesthood. His Priesthood is *unchangeable*, because he ever lives; and those Priests were Mortal. Christ was made Priest by an *Oath*, they without an Oath. And to add no more, Christ was *Surety of a better Testament*, which is again expressed

Heb.

Heb. 8. 6. *He is the Mediator of a better Covenant*, or Teſtament; and *ver.* 7. *If the firſt Covenant had been faultleſs, there had been no place for a ſecond.* The *better* Covenant or Teſtament in Chap. 8. 6. muſt be the ſame as this *better* Teſtament or Covenant in this Chap. 7. 22. the word there and here is the ſame. And there you have a full Account what this better Covenant is: It's the *New* Covenant, wherein *forgiveneſs of ſin*, among other Bleſſings, is promiſed, *Heb.* 8. 9, *to* 13. At moſt it's the Covenant of Grace as in the laſt Edition. Of which Covenant, but on different Accounts, Chriſt is called the *Mediator*, the *Surety*, the *Teſtator*; And the *betterneſs* of this Edition of the Covenant, is founded on the betterneſs of Chriſt's *Prieſthood*; who by his Blood purchaſed it with all its Benefits, confirmed it by his Death; and by his *interceſſion ſecures* the great ends of it. *q. d. By how much* he had a better Prieſthood, *By ſo much* he was made a Surety of a better Teſtament, *Heb.* 7. 22. and repeats it *Heb.* 8. 6. He hath obtained a more excellent Miniſtry, *By how much alſo he is the Mediator of a better Covenant; which was eſtabliſhed upon better Promiſes.* Was this the Covenant of Works? Surely no; for the Law of Works pronounced the *Curſe*, this the *Bleſſing*. The Law of Works bindeth *guilt*; this Aſſures us that *God will be merciful to our unrighteouſneſs, and our ſins and iniquities he'll remember no more.* The Law of Works is a killing Letter: By this Covenant, of which Chriſt is Surety, God *writes his Law in our Hearts; and is to us a God, and we to him a People.* Yea, Perſeverance is ſecured. Our

Lord Jeſus is a Surety of this bleſſed and better Covenant; he will ſee it kept by all the parties; he undertakes to have its Ends accompliſhed, and it fulfilled. Believers ſhall perſevere; New Teſtament Saints ſhall generally have freer Acceſs to God, Fear and Know God more, and be Holier than Old Teſtament Saints. Yea, I grant all the Elect ſhall be brought into this Covenant, and be ſaved by it. As *Mediator* of this Covenant, he *died for the Redemption of Tranſgreſſions, even thoſe under the firſt Teſtament*, viz. Before his Incarnation, which were pardoned on the proſpect of it. And by his Death he purchaſed, *that his Called might receive the Promiſe of the Eternal Inheritance*, Heb. 9. 15. As *Teſtator* he bequeaths, and diſpoſeth by and according to this Goſpel Teſtament what he acquired by his Obedience, even to a Bloody Death; and by that Death this Teſtamentary Diſpoſition is *irrevocable*. As *Surety* he undertakes that his Teſtament, (which is alſo God's Covenant with us) ſhall be fulfilled, even on our parts, and alſo unto us. And this the Apoſtle directly applies to Chriſt's *ever-living and interceding*, as what fitted him for it, and whereby he executeth this *Suretiſhip*. *Wherefore he is able alſo to ſave them to the uttermoſt who come unto God by him, ſeeing he ever liveth to make interceſſion for them*, Heb. 7. 24,25. Many Teſtaments are unfulfilled, becauſe the Teſtaſtor being Dead, cannot ſee to the Execution of them, and ſo the Legatees are wronged; but Chriſt ever lives and *attends* to the fulfilling his Teſtament, which is the ſame with God's Covenant, with reſpect to which as God's Covenant,

nant, he ſtill *intercedes*, as well as ever lives: You'll find this Apoſtle Lodge the height of the Security of Chriſtians againſt, and from Condemnation, upon this Interceſſion of Chriſt, *Rom.* 8.34. *Who is he that Condemneth*, it's Chriſt that Died, yea, *rather is riſen again, who* is even at the Right Hand of God; *who alſo maketh Interceſſion for us.* He aſcribes our Safety to his Living and Interceding rather, and more than to his meer Dying; for though by his Death he acquired and bequeathed Abſolution, *&c.* for his Seed; yet it's by his Living again and Interceding, he ſecures, and ſees his Seed poſſeſſed of that Abſolution, and all other Bleſſings. And if we conſider that this Covenant mentioneth here, rather Benefits promiſed to his Seed, than Conditions of any Benefits as required either of him or his Seed: He ſeems to be pointed at here more directly a Surety, to ſee God's Promiſes made good to his Seed, than that their New Covenant Engagements ſhall be made good by his Seed; though it's a great Truth, he is a Surety on our part, that we ſhall keep Covenant, or we ſhould ſoon undo our ſelves.

I think then it's paſt Contradiction, That the Covenant Chriſt is Surety of in this place, (which is the only place he is called Surety) is the Goſpel Covenant; and if ſo he can, even as a Money Surety, hereby be bound with us to no more than what we are engaged to do and ſuffer by this Goſpel Covenant. It's true, by the Covenant of Redemption, he was engaged to ſuffer Death in the Humane Nature for Satisfaction; and this in our place, and alſo to Obey the whole Law, and both for the Salva-

tion of his Seed. But in that Covenant he was Principal; for God never obliged us to Redemption-Work, either by our ſelves, or by any other; and therefore Chriſt herein is what the *Civilians* call *ex promiſſor*: He is obliged alone, though he acts for another. But how ſtrange is it, that from Chriſt's being a Surety of the New Covenant or Teſtament, Men ſhould conclude, that Chriſt is a Money-Surety of the Covenant of Works; and as ſuch, paid all our Old Covenant Debts, as Debts; and that altogether in Kind, and ſo as we are accounted to pay that Debt, and merit Life by that very Covenant, yea and damn all that will not ſay as they ſay, though to ſay ſo, makes either Chriſt's Obedience or his Suffering needleſs, all Forgiveneſs impoſſible, all Goſpel-terms of Application of Chriſt's Merits Unjuſt; a ſuſpenſion of a Right to thoſe Benefits for any time Injurious, a Right in Men to Equal Rewards with Chriſt Inviolable; all remains of Diſpleaſure on, and the Reign of Sin in the unconverted Elect, matter of juſt Complaint againſt God; and a Claim to any greater Bleſſings than the Law of Works promiſed, Impoſſible.

I might further argue this Point by other Conſiderations, as its Inconſiſtency with Chriſt's being a Mediator, he being a Party; alſo with Chriſt's being a proper Redeemer of Sinners any more than of himſelf; yea, it excludes the True Goſpel Imputation of Chriſt's Righteouſneſs in our Juſtification upon Believing; as having no Righteouſneſs of Chriſt's given us; for it was Legally in us as much as in him, we having Legally performed the Conditi-

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ons as much as him; and ſo we need not look out of our ſelves for Righteouſneſs, though our Surety did the Acts from whence that Righteouſneſs reſulted; yet the Law-Right was in us as well as in him; with many other. *All* that I aim at by inſiſting on this Point, is to guide your thoughts to true apprehenſions of the Doctrin of Satisfaction, and ſecure you againſt the Vulgar Miſtakes and Dangerous Notions that are gathered from the abuſive ſtraining of the word *Surety*. Whereas if you conſider God as *Rector*, Sinners as *Criminals*, Sin as a *Crime*, making Sinners liable to the Curſe according to the Law; which Law muſt be Honoured in the Satisfaction of Juſtice, and Vindication of Divine Government. And the Lord Jeſus on the Law-givers propoſing it, freely undertaking, and promiſing in the Covenant of Redemption to ſubmit to the Obligation of bearing the puniſhment due to, and in the Stead of thoſe Sinners; this Puniſhment being to be endured in the Humane Nature, and of equal Weight; yea, in many things, of the ſame Kind with what they were to endure: And the Law-givers promiſing to Chriſt for his enduring this Puniſhment, and perfectly Obeying his Will, a great and certain Number that ſhould certainly Believe in him; and that all Believing on him, ſhould in his Righteouſneſs be Pardoned, Adopted, Sanctified, and Eternally Saved in a way of Faith and perſevering Holineſs, to his Glory: And that Sinners ſhould have an Offer of theſe Benefits on the Terms of the Goſpel Covenant; and the Benefits to be diſpenſed aſſuredly in that Goſpel Way, *&c.* I ſay, in this manner

manner every thing is Conſiſtent; and with theſe Limitations, the Terms Sponſor, Mediator, Surety, and Redeemer, are Proper and Conſiſtent.

I proceed to the Second Point, *viz.* To prove that we are not *Equally Righteous as Chriſt*; and ſhall have occaſion to ſhew, we are not ſo as to his *Suretiſhip Righteouſneſs*.

1. We are not Equally *Holy* as Chriſt; this is a Conformity to the Divine Image and Will, and is called Righteouſneſs. Have we an Habitual Holineſs in a meaſure comparable to his? Or can we pretend to that Purity of Heart and Life, or that exalted Obedience to the Will of God which he rendered? Our Hearts muſt condemn ſuch a Thought; nay, Angels dare not be Rivals with him therein; much leſs can we, whoſe Defects are ſo manifeſt, and Defilements are ſo many, *Job* 40.4. He is our Example propoſed, but in what can we imitate him in Equality? *Mal.* 11.29.

2. It is not true that we *performed the Conditions* of Redemption and Life Equally with Chriſt. I ſuppoſe, they mean this by *Suretiſhip Righteouſneſs*, who chuſe that word. They think, that becauſe a Principal may be ſaid in Law to pay to the Creditor the very ſame Money as the Surety pays, and in Law equally with the Surety; therefore all Sinners for whom Chriſt Died and Obeyed, did then Equally Die and Obey as Chriſt himſelf; or as others, when they believe God doth account that they Died and Obeyed Equally with Chriſt, and in Law Senſe they fully anſwered the Law of Works; and they are Juſtified by that very Law, being truly

truly and legally Innocent by the Satisfaction they have made, and Obedience they as one Legal Person with Christ yielded: And so they are Righteous as Christ, not in Similitude, but in Equality.

But though I grant that the Righteousness of Christ's, for which we are Justified, be a Righteousness adequate to the Law, yea, *supra-legal*, as well as in substance truly Legal; yet I deny that to be a Suretiship Righteousness, in a sense that can infer us Equally Righteous as Christ.

1 *R.* I have fully proved that Christ was not a Money-Surety with Sinners or Believers in the Law of Works, though he Died in their stead, and his Death secured their Release and Happiness, because the Law-giver in the Covenant of Redemption admitted and promised this; and the Gospel doth proclaim this, and assure Christians that they shall be treated as Believers; yea, and as if themselves had Obeyed and Satisfied, *viz.* As to all the Blessings promised to Believers. But all this doth not infer, that we paid the Price of Heaven, that we Legally endured the Wrath of God; there's no Suretiship that amounts to this, and therefore no Suretiship Righteousness that connotes it. Christ was not our Money-Surety in the Law of Works, in performing the Law of Redemption, and therefore we cannot be said to do and suffer what Christ did, Equally with him; nor consequently, to be as Righteous as he in Equality.

Obj. *Christ was made under the Law, to Redeem them that were under the Law; that we might receive the Adoption of Sons*, Gal. 4. 4, 5.

Ans. 1.

Anſ. 1. I might ſhew how the Context doth confine to the following ſenſe, *viz.* Chriſt was made under the Jewiſh Law, as delivered Four Hundred Years after the Promiſe, which could not give Life, nor the Spirit; under which Law the Jewiſh Believers were ſhut up, and it their Schoolmaſter, and they as Servants in Bondage under the Elements of this World, *i. e.* The Ceremonies; and far from the deſigned Liberty of adopted Sons. But Chriſt was made under this Law to Redeem and Reſcue thoſe Jewiſh Believers from this Bondage, and to bring the Gentiles as well as they, and at one inſtant with them, to the Goſpel Freedom and Liberty; called *the adoption of Sons*; even a Liberty from the Jewiſh Yoak and Bondage, which many were ſtill fond of. Conſult *Chap.* 3. and 4. In this ſenſe it's not the Law of Innocency, as a proper Covenant of Works that's meant by the Law under which Chriſt was made. The Law of Innocency or Works, had not in it theſe Ceremonies Ordinances; and the like.

2. I grant, that Chriſt in taking our Nature, became a Servant, and ſubject to the Law of Innocency, to its Precepts, and its Puniſhments, as a *Mediator*, according to the Terms adjuſted in the Covenant of Redemption.

3. But how follows it, that becauſe he obliged himſelf in the Covenant of *Redemption*, that he would be in our Nature ſubject to the Law for our Redemption; that therefore he was ſuch a Surety in what he did, as that we Legally did what he did; and that in the Eſtimate and Sentence of that Law as a Law of Works. It's ſo far from concluding this, that

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it concludes the contrary; we did it not because he did it; he did it to Redeem us, we were to do it to prevent the need of Redemption; and had we done it, there had been no room for his doing of it: And Obeying alone would have serv'd our turn before Sin, and neither our obeying nor suffering have served the turn after Sin. Further,

4. Christ did not then *become a Surety* or Undertaker to Die for us, by being made under the Law; but he was made under the Law, because he had undertaken to Die for us: His very being made under the Law of Works, was but a performance of a *previous* Engagement to to the Law-giver; this being one Article in the Covenant of Redemption, That he should take our Nature, be a *Servant* under the Law, and make *his Soul an Offering for Sin*, Heb. 10. 9. *Isa.* 53. Can any infer then, that because Christ was made under the Law, in performance of his Prior Engagement to Redeem lost Sinners, to which Engagement these *Sinners* were never obliged, that therefore these Sinners did truly do and suffer whatever Christ did and suffered to Redeem and Save them? It's true, but for Sinners, and the Law, and Divine Justice, Christ needed not to enter into any Obligation that he would be under the Law, and Die for Sinners, and Obey to make the Law Honourable. But what is this to make us Principals in that Bond, whereby he became obliged to come under the Law, and Die for us? The Law is Honoured, and Justice Satisfied, but not *by* us, though *for* us; because he stood alone obliged by his Bond to Honour the Law, and Satisfie Justice. It was not from any Obligation the

Law

Law of Works had upon him, that he become obliged to be a *Subject*; or if he became a Subject, that he *muſt Die* whilſt he was an Innocent Perſon: Nor was it the Law of Works that gave him a *right to his Reward*, if he ſhould Obey and Die; this Law never promiſed his Death would be a *Ranſom for all*, and he be Glorious as a Redeemer; the Law of Works hath nothing of this; Chriſt had to do with a higher Law before he ſubmitted to this: A Law wherein he was Principal, tranſacting without us, though for our Recovery. I'll give you an inſtance, There is a Law made, that he that Commits High Treaſon ſhall Die, a Thouſand Perſons Commit High Treaſon in various degrees, and are Condemned: But the Law-giver, or abſolute Supreme Ruler, makes a Law, that if ſuch a great Monarch will become his Subject, and Die to Expiate this Treaſon, thoſe Condemn'd Traitors ſhall be forgiven, and releaſed in ſuch a time and way as is agreed between the Law-giver and this Monarch: This Monarch becomes a Subject, and Dieth to Expiate the Treaſon, and deliver the Traitors. Now here the Law-giver is ſatisfied, the End of the Law is anſwered; the Monarch Dies in the ſtead and place of the Traitors; and they in a fit time and way are releaſed. But yet they cannot be ſaid to Die, nor pay a Ranſom for their Lives; much leſs to ſay, that they paid as much as the Monarch.

2 *R.* We did not equally with Chriſt, perform the Legal Conditions of Redemption, otherwiſe, we equally vindicated the Honour of Divine Juſtice as Chriſt did; we purchaſed the

the Spirits Operation and Faith equally with Chriſt; we redeemed our ſelves, and bought the Church with Chriſt's Blood equally, as Chriſt did; all which are notoriouſly falſe. The ground of the Conſequence is this, He that equally performs that by which a thing is effected or procured, doth equally effect or procure that thing: Therefore if we performed that equally with Chriſt, by which the Honour of Divine Juſtice is vindicated, we did equally honour Divine Juſtice: If we paid the Price of our Redemption, and that whereby Faith and the Church is bought, in equality with Chriſt, we did redeem our ſelves, and buy Faith and the Church equally with Chriſt; the performed Conditions being the Ranſom and Price.

3 *R.* If we performed the legal Conditions equally with Chriſt, we then are entitled equally with Chriſt, to all his Rewards propoſed to Chriſt upon thoſe Conditions. The ground of the Conſequence is this, Whatever is propoſed and promiſed upon any Conditions, is equally due to all who equally perform thoſe Conditions. Therefore if Chriſt is to have a Name above every Name, and all Judgment and Authority committed to him, for Obeying the Law and Dying; then if we have equally with Chriſt ſo Obeyed and Died, we are to have a Name above every Name, *&c.*

4 *R.* If we performed the legal Conditions in equality with Chriſt, then we have an equal Share in whatever contributed to make Chriſt's Sufferings and Obedience Satisfactory

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and Meritorious; and ſo the Influence of the Divine Nature, into the value of all the performed Conditions, was equally ours, as it was Chriſt's. The reaſon of the Conſequence is this, Whatever is eſſential to the performed Conditions, muſt be equally aſcribed to all that equally performed thoſe Conditions; and none of you will doubt, that it was not ſufficient to Redeem Sinners, that the meer Acts were done, and the Sufferings endured; but that they were to be done and ſuffered by him that was habitually Holy to Perfection; yea, by him that was *the Son of God*, in our Nature, the value reſulted from the Dignity of his Perſon: Had he not been the Son of God, he could not make Satisfaction for Sin by his Obedience. It then unavoidably follows, That if we equally obeyed and ſatisfied with Chriſt, then we are accounted legally to have the Dignity of the Divine Nature in what we performed, and that in equality with Chriſt; a thing the Law never obliged Innocent Man to, and a thing too great to be aſſumed by Sinful Wretches.

What need I more Arguments to prove, that we did not equally with Chriſt perform the legal Conditions? Though we have the ſame Right to a Freedom from Condemnation and to Eternal Glory as if we had, only we are excluded from that *Carnal Pride*, in ſaying we did it legally our ſelves, and engaged againſt *Idleneſs* and *Security* in our Obedience to the Terms of the Application of what Chriſt hath performed: If we dare not pretend that we ſatisfied Juſtice, vindicated

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the Honour of God's Government, purchaſed the Spirit of Grace and Faith, and redeemed our ſelves, yea, and the whole Church in equality with Chriſt: If we abhor pretending to the ſame Glory and Authority, which belongs to Chriſt as Redeemer, in equality with him: If we tremble at pretending to have an equal Share with Chriſt, in the Dignity and Value of his Obedience, from the Glory of his Divine Perſon as the Son of God; we muſt renounce this Conceit, that we equally performed the Conditions, the Reward whereof is our Redemption and Salvation; and therefore ſhould renounce, that we are equally Righteous as Chriſt. The Performance of theſe Conditions being the legal Righteouſneſs of Chriſt, and that for which we are Juſtified and Saved; but not to be equally aſcribed to us and Chriſt; and for any Pretence to it from its being a Suretiſhip-Righteouſneſs, you have ſeen there is no Suretiſhip of that kind, as will infer that we performed whatever Chriſt performed, or ſuffered what Chriſt ſuffered for our Redemption; much leſs equally with him.

Though I might ſtop here, for it's the Righteouſneſs of Chriſt, as it was the Performance of the legal Conditions, which is intended by Suretiſhip-Righteouſneſs, in reſpect of which we are ſaid to be equally Righteous with Chriſt; yet I will proceed further.

3. It is not true, that we are equally Righteous as Chriſt, as he is Righteous, with reſpect to his *Right to the Reward*, upon his per-

performing the Conditions thereof. If any thing would afford a Shadow for the Aſſertion, this is likelieſt to do it, though alas the thing intended is of a higher Nature, even the Performance of the Condition it ſelf; but yet even in this lower Senſe it is ungrounded. By the Reward, I mean what was promiſed Chriſt for himſelf or others, in Conſideration of what he was to do and ſuffer. I ſhall briefly give you ſome conſiderable Differences between Chriſt's Right to the Reward, and our Right, even though it's in Chriſt's Right we obtain all Saving Bleſſings.

1. Chriſt's Right was by his *own Purchaſe*, but we have a Right by *Gift*, and do receive every Benefit as the Effect of his Purchaſe: He bought a Pardon for Penitent Believers by his own Blood; He graciouſly gives Believers this Pardon ſecured by his Title. Is there nothing peculiarly honourable to Chriſt diſtinct from us? Sure, he hath the Glory of the Purchaſe and of his Beneficence, whilſt we have reaſon of humble Gratitude, as needing, and of Gift receiving this, though he makes it ſafe to us, *Rev.* 1. 5, 6.

2. Chriſt is Righteous, as the *Subject* in whom Righteouſneſs inheres and formally is; but Believers have it by *Imputation*, and hold all in *dependance* on it as in Chriſt. The Purchaſe is peculiar to him, and the Right reſulting therefrom, never alienable from his Perſon; though it be ſo transferred, as to be the Plea and Security of Believers, for what is promiſed to them: Though it be *upon* them, it is *in* Chriſt, *Rom.* 3. 22. Sure, here is ſomewhat

what of a diſtinct Ground, as to the Degree, Reaſon and Manner of Denomination; *Subjectively* Righteous, and *Imputatively* Righteous: Alſo *Originally* and *Independantly* Righteous, and *Dependantly* Righteous, have not a Sound of *equality*. The Moon that borrows its Light from the Sun, and depends on the Sun for Light, is not equally Light as the Sun, though it have the ſame Light. Believers uſe and apply themſelves daily to this Righteouſneſs as it is in Chriſt, that they may be dealt with according to it.

3. Chriſt had nothing *Forgiven* him, and needs no Forgiveneſs; but Believers are Forgiven much, and oft *need Forgiveneſs*, and are taught by Chriſt daily to pray for it; yea, much of their Happineſs and Hope lies in God's Forgiving them, *Luke* 11.4. *Rom.* 4.7, 8. Is there a full Equality between him that is Happy by Pardon, yea, is often pardoned actually *after* he is Juſtified and moſt Righteous? And him that never needed a Pardon for himſelf, yea, in whoſe Right that Pardon is granted when *ſo often* needed. Alas! Believers have their Right to Bleſſedneſs *maintained* by God's frequently Forgiving their Sinful Forfeitures: Without this Forgiveneſs they would ſoon be liable to Miſery, and to be dealt with as Unrighteous: And are ſuch equally Righteous as Chriſt?

4. It were intollerably Arrogant, for Believers to *Plead* with God, as they might juſtly do, if they were equally righteous as Chriſt: Dare they ſay, Lord we need no Pardon from thee, thou forgiveſt us nothing; I legally paid the

the utmoſt Farthing by perfectly Obeying and Suffering too. *I will that this* and that be done for me, *John* 17. 24. thou art *unjuſt* to me, as well as to my Surety, and not only Unfaithful if I am denied. Would this ſound Conſcientiouſly any more than Decently, Have Believers a Right pleadable on this Head of *Juſtice*? And yet Chriſt is ſo Righteous that he can plead ſo of Right: Can they be in equality Righteous, whoſe *Claim* is ſo Different?

5. We are not *dealt* with as if we were equally Righteous with Chriſt, and yet God is not *Unjuſt* nor *Unfaithful* therein. Believers have much *Sin* in their Hearts, frequent Offences they commit, they want much of God's Image, their Graces are very Weak and Imperfect, the Spirit of God oft grieved by them, and for it abates his Influences; God is provoked frequently, and therefore hides his Face, and rebukes them in Diſpleaſure; yea, leaves them under Temptations. To ſay nothing of other Penal Corrections, as Poverty, Curſed Relations, Death and the Fears of it; yet in all God is Righteous, even when theſe are inflicted for Sin; nay, a great part of them *is Sin* in them, though the with-holding of more Grace is Righteous in God, and oft repeated as Penal; yea, indeed, all remains of Sin in our Hearts, are the Penal Effects of our firſt Apoſtaſie, not yet removed by Divine Grace. Can any Man conſider this and ſay, Believers in this caſe are equally righteous as Chriſt? Hath he no more a right to his preſent exalted State, than we have to

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our preſent Freedom, from the Effects of our Apoſtaſie? Or are we equally righteous, when all theſe things are juſtly left upon us? Had we a right to be *at preſent* Free from all Sin and Trouble, to be immediately made fully conformable to Chriſt, ſure we ſhould arrive thereto even *now*? And if we have not a right to a preſent Freedom from theſe Evils, and Enjoyment of the oppoſite Good, we cannot be now righteous equally with Chriſt: A preſent right to Freedom from Sin *hereafter*, is even in that an Inequality to Chriſt's right, who is entitled to a *preſent* Freedom from all that is Humbling or Afflictive, and never was ſubject to Sin it ſelf.

6. Chriſt hath a right to *much more Good* than we ſhall ever enjoy, or have a right to: Believers have not now, no nor ever ſhall have, a right to a Reward equal to the Redeemer's Crown; He will receive a Homage as Redeemer; His Humane Nature poſſeſſeth a Glory beyond all created Beings: Now can they be equally righteous with Chriſt in matter of right, who have a right to no more than what is abundantly ſhort of his? It is unaccountable to denominate one righteous from the Greatneſs or Largeneſs of right, and conclude them equally righteous who have ſo *unequal a Right*, as to the Greatneſs of the Things they are entitled to, of which this Head ſpeaks; and in what ſo differenceth the Nature of their right, as applied to them, of which before. Chriſt hath given us in his right many Bleſſings which begin the Felicity he intends to compleat hereafter, according to our various Capacities

pacities to receive; but he hath not transferred to us his right to the Salvation of Millions, to Dominion of Angels, to give out the Fruits of his own Righteouſneſs as he pleaſeth; and many ſuch Prerogatives that never belong to Believers.

I might add, We are not ſo *Solemnly adjudged* righteous as Chriſt is, and that makes an Inequality: And our righteous State is ſuſtained by a conſtant Interceſſion of Chriſt in his own right; but I think enough is ſaid, to conclude this Point; for if we are not equally Holy as Chriſt, nor have equally performed the legal Conditions with Chriſt, nor have an equal right to the Rewards promiſed on thoſe Conditions as Chriſt, nor are equally adjudged righteous by God's ſolemn Sentence as Chriſt was; Where is the leaſt Shadow of doubting, that Believers are not as righteous as Chriſt in equality? No, not as to Suretiſhip-righteouſneſs, or in any other proper Senſe.

Obj. *If my Surety paid my Debt, I am as Free from my Creditor's Arreſt as if I never owed him any thing; I can tell him I legally paid him all, and he cannot charge me*, &c. *and therefore I am as Righteous as Chriſt.*

Anſ. The Improperneſs of calling God Creditor, and Sin Debts, otherwiſe than Metaphorically, I have ſpoken to: The *Socinians* have ſuch an Advantage by it, that all Men who underſtand the true way of oppoſing them, quit theſe Terms: But,

1. Such as make this Objection, and urge it to prove that Believers are as righteous as Chriſt, muſt confine our Righteouſneſs as a right

right only to *Impunity*, and not extend it to poſitive Good as eternal Glory is: And is it not ſtrange, to affirm Chriſt by his *Death* only paid a *Debt*, but merited nothing; and yet argue we are as righteous as Chriſt, meerly becauſe our Debt is paid, which is by his Death: What is not Chriſt's Active Obedience a part of his Righteouſneſs? If it be, then notwithſtanding our Impunity by the Payment of our Debt, Chriſt is more righteous than us, as having the Merit of his Active Obedience.

2. But it is ſo far from true, that the Believer paid God *all* his Debt, that it is true he paid God not *one Penny* of his Debt, neither by himſelf, nor by Chriſt as a Money-Surety. Chriſt made Satisfaction to God the injured Law-giver, as a *Principal* Undertaker to ſave us in his way; but the Believer never made any Satisfaction to God for the leaſt Sin, as I have fully proved: And therefore it's groſs arguing, that I am as righteous as Chriſt, becauſe I paid all my Debt, when I *paid* nothing, but was *forgiven* all.

3. The Believer is contracting new Debts every day, and were it not for a renewed Waſhing or Pardon by Chriſt's Blood ſtill applied, he would be ſubject to new Arreſts, *Jer.* 36. 3. *Pſalm* 51. 9. *Matt.* 6. 12. Is it well argued then, I am as righteous as Chriſt, becauſe I would daily run my ſelf into Priſon; but that I have a Pardon oft repeated in the Virtue of his Righteouſneſs.

4. Though Pardon in Chriſt's right will keep a Believer out of Hell, yet he is unacquainted with the Word and the Dealings of

God with Believers, that think they feel none of the bitter Fruits of Sin, and ſeveral Arreſts of Diſpleaſure for Sin, *Rev.* 3. 19. *Amos* 3. 2. Eternal Condemnation is the ſoareſt but not the only Effect of Sin: Is it a part our *Freedom* that our Luſts are ſo ſtrong? That the Image of God is ſo little reſtored, God ſo much diſhonoured and offended ſtill by us, *&c.* will this reaſoning perſwade you? Becauſe I ſhall be kept by Chriſt's Righteouſneſs out of Hell, therefore I am as righteous as Chriſt, though ſtill ſubject to many Penal Effects of Sin; and know not how much greater I may yet be ſubject to.

5. Doth the Plea formed in this Objection, fit the Mouth of any true Believer? Lord I do not now need thy Forgiving me any thing; nor ever was indebted to thee for abating me ought; I bore the Puniſhment legally before I offended, and paid the Debt before I contracted it: Be but *juſt* towards me, and I fear no Advantage thou canſt have againſt me: Let me be and do what I will or can, I am out of thy reach; I have in the eye of thy Law ſuffered what can be inflicted; nay, I am as righteous as Chriſt himſelf, and that in equality, therefore thou mayeſt as well and as much be offended with him as with me; yea, may'ſt as juſtly deny him the Reward of his Obedience, as deny me any part of that Reward; for I performed the Conditions in the Eye of the Law as much as he, and have a right equal to his; I am equally righteous with him. Are theſe the Apprehenſions of an humble broken Heart? Theſe things are as unreaſonable, as

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if Millions of Persons were liable to die for Robbery, and the King and his only Son should agree, that the Son should die in the room of these Millions of Criminals, that they, owning humbly his Kindness, might be released and honoured, and the Son to have the Glory of being their Redeemer, and have Homage done him as such. Would it not appear strange, if one of these should, after his escape by the Prince's Death, say to the King, I owe you nothing for my Life, I paid you in your Son's dying for me: And to say to the Son, I have done and suffered as much in the Eye of the Law, to save my Life, as you did, and deserved it as much as you; and have as much Honour due to me for dying in you, as you have for dying for us Millions, the King and the Law look on me, and all should judge me as Just a Man as your self. I doubt such a Man might forfeit his Claim to Freedom for want of humble Thankfulness, and for denying the King's Son the Glory of being his Redeemer.

Exh. With Sobriety of Mind keep an humble Sense of your distance from Christ, under the highest Privileges he advanceth you to: Adore his Grace, that through his Blood you are Righteous as pardoned Believers, but dread comparing with him: He will, and it's fit he should, *In all things have the Preheminence*, Col. 1. 18. and sure to be more righteous than us in all respects, is one of those things: What can be a tenderer part of his Prerogative?

11 *Pro.* Neither Faith, nor any Work of Believers are any Righteousness, that have any Share or Place with Christ's Righteousness in Justification, as this is before described: Our Graces do neither make Atonement, nor merit Pardon of the least Sin, or the conferring of the lowest Benefit: No Acts of ours are a jot of our Righteousness, or right to Pardon, or Glory in a way of Justice: Justice could not allow them that place, they being Imperfect, and the Actions of Sinners: God hath no Eye to our Works, as any procuring cause of his imputing Christ's Righteousness, or of his Pardoning, Absolving or Accepting us.

Reader, Because my Enlargement on this Head is long, that it may be better comprehended, I shall divide it into several Heads.

1. I have already told you, that Justification is that Act of God, whereby he imputes Christ's Righteousness to a Believer, and thereupon Pardons, Absolves from Condemnation, Accepts and Adopts him, whereby he hath a right to Glory, and sentenceth him one free from Condemnation, as if he had not sinned; and an Heir of Glory, as if he had obeyed the whole Law: This is to make us Righteous as in Justification.

2. In Justification thus considered, the Righteousness of Christ is that which is regarded by God, and influential into all, as the only Merit, and procuring cause; his Obedience Active and Passive, is the only legal Consideration on which God Pardons, Absolves, Adopts, or gives a right to Glory; yea,

yea, it is Chriſt's very Right, wherein God doth Pardon, Abſolve, *&c.*

3. Juſtification, as including theſe Benefits, ſtands entire, as to its cauſes, antecedently to a Believer's Intereſt therein; it's a Bleſſing purchaſed by Chriſt; it's offered to Sinners, and included in the Promiſe; a Juſtifying Righteouſneſs, wherein or whereby a Sinner is to be pardoned and entitled to Glory, is not to be wrought out by Men, it's already fulfilled by Chriſt; and theſe Effects of it are lodged in the Goſpel, as Chriſt's Deed of Gift, with his Title, To be applied to all that are made Partakers thereof.

4. To be Juſtified Actually, is to be made Actual Partakers of a Goſpel-right to theſe Immunities and Privileges in Chriſt's Righteouſneſs, as it is imputed to us by God, in the Applicatory Sentence of the Goſpel-Promiſe. We have for Chriſt's Obedience a right to Pardon, *&c.* given us, and thereupon are pardoned, and to be dealt with and defended as ſuch.

5. God in and by the Goſpel hath deſcribed and determined who ſhall be thus actually Juſtified, and this by deſcriptive Qualifications; they are Sinners condemnable by the Law (hence called Ungodly, *Rom.* 4. 5.) but not Unbelieving Impenitent Sinners; for God Juſtifies none but whom by the Goſpel he promiſeth to Juſtifie. Now if the Goſpel promiſed Juſtification to all *Sinners as ſuch*, or to all Impenitent Unbelieving Sinners, then all Sinners, all Impenitent Unbelieving Sinners, would be Juſtified as ſoon as they are ſuch,

and *cease* to be justified when they cease to be Unbelieving Impenitent Sinners. But God, by his Word, hath positively declared, that such he will not Justifie whilst they are such, but leaves them under Condemnation, and the Wrath of God abides on them, *John* 3. 38. God's purpose of a better State for any, doth not prevent their being at present in this worser State; it is his Justifying Act that changeth their Condition from a liableness to Condemnation, to a Right to Impunity from destructive Evils: As it was his condemning Act which altered their State from a Right to Impunity, to an Obnoxiousness to ruin; this *Condemning Act* was by the Law, that *Absolving Act* is by the Gospel.

6. Therefore whatever God by his Gospel makes necessary in a Person whom he promiseth to Justifie, *all that, and nothing but that*, is absolutely necessary *in* the Person who shall be Justified. I do not speak of what is necessary in a Person after he is Justified, but what is necessary in him on whom God's Justifying Act doth terminate: We may judge what is made necessary in the Person to be Justified; Thus: *Whoever* God promiseth to Justifie, as described by any Personal Character, such as a Believer, &c. *whatever* God promiseth Pardon to, as Repentance, whatever is *contrary* to that, for which he declareth that he will, notwithstanding Gospel-Grace, continue the Sentence of Condemnation on Sinners, and deny them Mercy. As when he saith, *If the Wicked turn not he shall die*; thereby Conversion is necessary. By these Rules we may know what kind of

Person

Perſon he muſt be, whom God by his Goſpel doth Juſtifie; God will not deny it to whom the Goſpel promiſeth it; he cannot by the Goſpel grant it to him whom he declares he will deny it to; yea, on whom he ſtill more binds Condemnation.

7. Faith in Chriſt hath a peculiar Aptneſs, and is more eſpecially honoured in the firſt Application of God's Juſtifying Act upon a Chriſtian, though nothing can be wanting which God hath made neceſſary in him whom he will Juſtifie. This acknowledgeth Chriſt and his Righteouſneſs, and by it we return to him, as the way to the Father, *Heb.* 7. 25. and own his Authority, which is the Reward of his Mediation, *John* 5. 23. This is our conjugal Conſent, and Band of Union, on our part, with Chriſt as our Husband, Head and entire Saviour, 2 *Cor.* 11. 2. it includes all of that regard, which is appropriated to Chriſt as Redeemer; and therefore we are ſaid to be Juſtified by Faith, and not by any other Grace, as I remember *Rom.* 5. 1. But yet Forgiveneſs, and pardoning Mercy, is promiſed to other things, eſpecially to Repentance, and we are called to repent, with this Promiſe, That our Sins ſhall be forgiven upon it; and we turn to God, that we may receive Remiſſion of Sin, *Acts* 26. 18. *Luke* 13. 3.

When I have conſidered that we are ſaid ſtill to be Juſtified by Faith, and yet Repentance is ſo abſolutely required to the Pardon of Sin; I have been apt to think, that the Spirit of God ſeems to inſtruct us, that Juſtification in the *firſt part* of it, *viz.* The Imputation of Chriſt's

Righteouſneſs, and inveſting us in his right to Pardon, and other Bleſſings, is eſpecially applied to Faith; and yet our enjoying actual Pardon upon our Inveſtiture in Chriſt's right, is promiſed to Repentance: As if God would aſcribe the firſt Application of Chriſt's Righteouſneſs to that Grace, which more eſpecially acknowledgeth the Redeemer, whoſe Righteouſneſs it is, by which we are Juſtified; and yet, that Sin which is Treaſon againſt God, ſhould not be forgiven, even for Chriſt's ſake, without Repentance; wherein God is more eſpecially acknowledged as our God and rightful Law-giver; whence the Sum of our Miniſtry is made Repentance towards God, and Faith towards the Lord Jeſus, *Acts* 20. 21. If there be any weight in this (which I only offer to Conſideration) then Faith is more eſpecially made the Condition of the firſt part of Juſtification, *viz.* The Application of Chriſt's Righteouſneſs. And yet Repentance alſo made the expreſs Condition of the ſecond part of Juſtification, *viz.* Actual Pardon (that great Privilege poſſeſſed by us) with a right to what this Pardon entitleth to: Hereby the Dignity of the Law-giver, and the Honour of the Redeemer are diſtinctly provided for in the Juſtification of a Sinner; yea, the Goſpel-order is preſerved, for by Chriſt we come and return unto God, whom we had by Sin forſaken. Yet remember, that Repentance is ſtill a Concomitant of Faith, whatever Priority, as an expreſt Condition, I aſſign to it; for no utterly Impenitent Perſon can put forth an Act of Saving [illegible] Juſtifying Faith.

8. Our

8. Our Bleſſed Lord exerts a Governing Authority in a way of Grace, or Grace in a way of Governing Authority, in the appointing and requiring what he makes neceſſary in the Perſon to be Juſtified. He commands Men to believe, with a Promiſe that they ſhall be Juſtified if they do believe, which is the Scope of the Goſpel: He plainly threatens all that will not believe, that they ſhall not be Juſtified if they continue in Unbelief, *John* 3. 18, 36. He hath appointed Miniſters to uſe the Bleſſing of a Juſtified Eſtate, as a Motive to Mens Believing, or coming to Chriſt. Thus it is as to Repentance in order to Pardon, &c. here's the *Authority* of a Law-giver, yet the *Grace* of a Redeemer; here's a Law in the obliging Power of the Command, and the certain Connexion between the Duty and the promiſed Benefit; and yet here is Grace, meer Grace in the Adjuſtment of the Sanction, as to the Matter it contains, and Merit it refers to. This, as to us, is Governing *Grace*, and not Governing *Juſtice*; it's not Juſtice that adjuſts the Benefit, with reſpect to the Duty, as Meritorious thereof; here's nothing as of Debt to us *for* Believing, yet a certainty of being Juſtified *upon* Believing; here's no Pardon as a *Debt for* repenting, yet a Pardon *ſure upon* repenting. Divine Juſtice was honoured in Chriſt's fulfilling the Law of Works, where God diſplayed Juſtice in Government; yea, it's honoured with reſpect to Chriſt, in God's giving all Benefits in Chriſt's right, and as Chriſt's *proper* Reward. But as to us it's of Grace, that a Believer ſhould be thus ſure to be Juſtified: But though Grace be

thus advanced in the *Matter* given, yet here's Authority expreſſed in the *manner* of giving; and Divine Government maintained according to the preſent State of redeemed Sinners: Some Obedience ſhall be yielded, though perfect Obedience is become impoſſible; there ſhall be the Reins of a Sanction on our Necks, though the Sanction of the Law of Works hath and muſt condemn us, if Chriſt relieves not from it: Fear and Hope in us ſhall not be uſeleſs to us, though we were by the Fall, in a Caſe, as to our ſelves, utterly deſperate; and as to Election, and Chriſt's Undertaking, eventually Safe: There ſhall be a Law of Faith to Judge and Save us by, though we daily Tranſgreſs the Law of Works, and by every Tranſgreſſion are liable to the Curſe, *Rom.* 3. 27. *Gal.* 3. 10. I might, had I time, eaſily prove what I have aſſerted, and give you the great Uſefulneſs of this Point, that the Goſpel, by which the Bleſſings of Chriſt are diſpenſed, is a Law, or a Diſplay of Grace, in a way of Authority and Government; but I'll only glance: 1. Hereby the Goſpel is ſaid to be obeyed and diſobeyed, *Rom.* 10. 16. 2 *Theſſ.* 1. 8. 2 *Cor.* 9. 13. 2. Men become culpable as Rejecters of its Benefits, *Acts* 13. 38, 41, 48. 3. All Goſpel-Benefits become fit and ſtrong Motives in Goſpel-Duty, *Acts* 2. 38. 4. The Benefits are Suſpended Infallibly till the Conditions be performed, *Luke* 13. 3, 5. They that obey the Goſpel, may be ſure of the promiſed Benefits, and know how to try their Intereſt and conclude it, *Heb.* 5. 9. 6. The Goſpel-Bleſſings may be truly offered to all, and

all

all charged to accept of them, by complying with the Conditions, *Acts* 13. 38. 7. The Conditions hereby are deſcribed, ſtated, urged, and not left uncertain, 1 *Cor.* 13. 2. 8. A Rule of Judgment is hereby fixed, whereby God is juſtified in Saving ſome and Damning others, who yet had the very ſame Offers, Invitations, and Calls, *Rom.* 2. 16. 9. They that diſobeyed the Goſpel, are juſtly liable to ſorer Puniſhments and Vengeance, than would have fallen on them for their firſt Apoſtaſie, *Matt.* 11. 24. 10. Here is an apt means to excite Diligence, Watchfulneſs, Faith, Repentance, and Holineſs; and to prevent Sloath, Deſpair, Preſumption and Diſobedience. I appeal to the Conſciences of Men, whether fallen Men are liker to be governed by telling them, You are under no Law but the Law of Works, which requires all Graces and Duties alike, and all to be done perfectly without Sin, or you muſt eternally Periſh; though, it's true, if God pleaſe to juſtifie you by Chriſt's Righteouſneſs, then you have legally fulfilled this Law, and you are juſtified by it, and you ſhall go to Heaven. But God requires no Duty or Care on your part, in order to be Juſtified by Chriſt's Righteouſneſs; nor doth he command you to act any Grace, with a Promiſe of any Benefit upon that Act; nor threaten you with any Damage, whatever Sin you commit; ſo that you have Faith as a Sign, but not a Condition of your Pardon; nor ought you to obey any Command, as a means of Good to you, but only in Gratitude, that Chriſt hath done all for you.

Or elſe this way: God hath ſet down this Authoritative Rule, to give Sinners the Beneficial Fruits of Chriſt's Death, and commands you to obey it; that though you are Loſt, yet if you believe and repent you ſhall be pardoned; if not, the Wrath of God will abide on you: Turn to God and you ſhall Live, if not you ſhall Die: Fight the good Fight, if you overcome you ſhall be Crowned, and reap if you faint not; but if you draw back, God will have no Pleaſure in you: Be Fruitful, for if you be Barren you are nigh to Curſing, and your end is to be Burned: Uſe your Talents, for if you improve them God will reward you with greater Bleſſedneſs; but if you hide them in a Napkin, you ſhall for your Unprofitableneſs be caſt into the Lake that burns with Fire and Brimſtone: Subdue your Luſts, for if Sin reign in you, you ſhall Die; but if you Mortifie the Deeds of the Fleſh, you ſhall Live, *&c.* O then attend the means of Grace, look to Chriſt, be earneſt with God, watch and ſtrive as for your Lives: Whether, I ſay, is liker to Influence Men to the Deſign of Redemption and Obedience to God, the firſt or this laſt? And I am ſure this laſt is the way God chuſeth, for it's his Words; though we are not by this way excluded from adding Arguments that may alſo excite Gratitude: But are not theſe words of Authority, the Dictates of a Ruler, and yet not the Law of Works, which promiſeth nothing of Good to the Imperfect, and bindeth Death for the leaſt Sin?

9. The

9. The Gospel enjoineth nothing on Men for the impetration or purchasing of Justification, or any other Benefit; but that they may receive Justification, and every Benefit, as the Effect of Christ's Merits. Christ hath Bought all by his Obedience, and by the Gospel prescribeth the way how he in his own right will give what he hath acquired. As the Gospel is his Testament, he describeth his Legatees; as it's God's Covenant, our Consent to it is necessary to it's Blessings.

10. The use of Faith in order to Justification is, that it renders the Sinners the ordained Objects of God's Justifying Act and Gift, according to his own Gospel Rule, Justification brings the Righteousness by which we are pardoned; but God promiseth to Justifie him that hath Faith, and saith he will not Justifie him that hath not Faith: Doth not Faith distinguish him that hath Faith from another that hath not Faith? And doth not God declare he will deal very differently with him that hath Faith, and him that hath no Faith; he'll justifie the one, and still condemns the other: And it's the same as to any other Condition of any other promised Benefit: The Condition is not that for which the Benefit is given, but it renders the Man the Person to whom God hath promised to give that Benefit in Christ's right.

11. All endeavours after Faith, are endeavours after Justification; and all neglects of Faith are neglects of Justification. This is plain, for if the Object of God's Justifying Act be the Believer, then whatever tends to make him a Believer, tends to bring him into a Justified State;

State; and whatever tends to hinder him to Believe, tends to keep him out of a Juſtified State. It's the ſame as to all other Promiſes made to any Grace or Duty; though all the Promiſes are made and performed in Chriſt's right. Yet when he deſcribes the perſon by any Grace or Duty who ſhall receive the good promiſed, we purſue that good promiſed, by following after that Grace or Duty to which the Promiſe refers. Therein we look to Chriſt's Righteouſneſs with juſt Hope, when we look to him in his Promiſe, and follow that which he hath aſſured the Fruits of his Righteouſneſs upon.

12. God now doth, and will hereafter more ſolemnly Judge Mens Faith, and Men by their Faith, as far as he hath made that Faith neceſſary to any Bleſſing.

1. God ſays in his Goſpel, I will in and for Chriſt's Righteouſneſs forgive him that Believes, and no other; yea, all unbelievers ſhall be ſtill *condemned, becauſe they believe not, Joh.* 3. 16, 19. Chriſt's Righteouſneſs ſhall not be applied to them for Pardon. And,

2. If the Goſpel hath deſcribed what this Faith in Truth is, and warned us of all *falſe* Faith as vain and inſufficient to our pardon, *Jam.* 2. 14, 17. *Gal.* 5. 6. if thoſe two things be true. Can you imagin 1. That God doth make no Judgment of that Faith, whether it be true or falſe? Are all ſorts of Faith alike in his Account; a Dead Faith and a Living, a feigned Faith, and an unfeigned Faith? Doth he give and execute the Pardon without any regard to their being ſuch Believers as his Goſpel appoints? Surely he that ſays be watchful, and ſtrengthen

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the things that are ready to Die, for I have not *found* thy Works perfect before God, *Rev.* 3. 2. doth diſtinguiſh between the Faith the Promiſe is made to, and the Faith which the Promiſe is not made to; nay, which he threatens as Hypocritical. 2. Or can you think that God makes no Judgment concerning a Man's Intereſt, or no Intereſt in the promiſed Pardon, with any regard to his having true Faith, or his not having it? The Queſtion is not, What Righteouſneſs that Pardon is founded on; for that is Chriſt's, and the Pardon connotes it; but the Queſtion is, Is this or that Man the Perſon to whom God hath promiſed to give that Pardon? Doth it by that Promiſe belong to this Believer, or that Unbeliever? I ask then, Will not God Judge this Man by having true Faith, to be the very Man the Pardon by that Promiſe belongs to, and that the Pardon doth not belong to the other Man for want of true Faith; nay, that becauſe he hath not Faith, he is ſubject to the threatnings denounced againſt Unbelievers? God's preſent dealings with Souls according to his Goſpel is a kind of virtual Sentence, but at the great day he will ſolemnly judge according to the Goſpel, *Rom.* 2. 16, *Mat.* 25. The Work of that day will be, to Sentence Mens Faith true or falſe, upon full evidence of its truth or falſhood, and to convince the World that God hath pardoned all Believers, and none but Believers; and to condemn publickly all Unbelievers, and ſolemnize before all, the happy State of thoſe pardoned Believers. The Caſe is the ſame as to every other Grace or Duty to which God hath promiſed any Benefit in the Goſpel. As far

far as God makes any Duty a neceſſary Condition of any Benefit by the Goſpel, he will Judge us according to that Duty; and if we totally want it, that Benefit will be with-held: He that did not *repent*, ſhall be denied the *blotting out of Sins* at that day, *Acts* 3.19.

13. Hence Men can be ſaid to be Juſtified by Faith as a ſort of Work, no otherwiſe than thus: That Chriſt adjudgeth a Man to be a Believer who is ſo, and his Faith a true Faith; and that he is to be dealt with as a true Believer according to the Goſpel Promiſe.

Juſtification in this ſenſe, is quite *another* thing than Juſtification by Chriſt's Righteouſneſs, or by Faith as it connotes that Object. This is not Pardoning, Abſolving, and Accepting a guilty undone Sinner; which muſt be upon a Righteouſneſs adequate to the Law, and ſatisfying to Juſtice; no, no: It is but a determination of a *particular* Cauſe, *viz.* He is a true Believer, and not an unbelieving Hypocrite; and yet it is of great importance to our main Cauſe, being that God hath ſaid, Chriſt's Righteouſneſs ſhall be imputed to none but the true Believer: And if we muſt be *judged* whether we be Believers or no, we muſt be *ſentenced* to be Believers or Unbelievers; and if we be ſentenced to be Believers, we are *ſo far juſtified* by Faith as a ſort of Work; and if our Faith be *tried* by our Words, or other Works, our Faith is juſtified by thoſe Words and Works, and we are Juſtified as to this Cauſe in trial by thoſe *Words and Works*, *i. e.* We are adjudged not to be *Unbelievers*; nor to be meerly *ſuch Believers* whoſe Faith was not evidenced by ſuch

ſuch Words and Works, *Mat.* 12. 37. *Jam.* 2. 17, 21, 25. The matter is the ſame as to any thing the Goſpel indiſpenſibly requireth, and concerning which we muſt be judged.

14. In the like manner Faith can be called our *ſubordinate Righteouſneſs*, no otherwiſe than as it is the *performed Condition* which the Goſpel requireth in the perſon, whom God promiſeth to Impute the Righteouſneſs of Chriſt to for Juſtication, or actual Forgiveneſs and Abſolution.

It is not the *legal* Righteouſneſs; the Law would Condemn any Man, notwithſtanding his Faith, if he had not Chriſt's Righteouſneſs Imputed to him: It is not the Righteouſneſs that is Imputed for Juſtification, as that in the *right whereof* Pardon and Acceptance is promiſed, or ſtands. It is not the Merit that God regards, either in making or applying the Promiſe: It is not a Righteouſneſs by *Acceptilation*, (which the *Socinians* call it) that is, it is not reckoned inſtead of a Legal or Perfect Righteouſneſs, which were to exclude Chriſt's Satisfaction, and ſet it inſtead of his Righteouſneſs: It is not a Righteouſneſs that makes up Chriſt's Righteouſneſs, or *at all* ſerves to the *ſame* End. It's not a Righteouſneſs *by or for* which God juſtifies us, *i. e.* God doth not Pardon or Accept us for this.

But Chriſt having a full Righteouſneſs, and promiſing to Impute it for Juſtification to all that will Believe ſincerely, and requiring and commanding Sinners to Believe in him, with this Promiſe, That if they will Believe, they ſhall be juſtified by his Righteouſneſs; and if they Believe not, they ſhall not be juſtified by his Righteouſneſs, but Die in their Sins, notwithſtanding

withſtanding the full Righteouſneſs that is in him, and the Offers made to them. I ſay, as far as this Promiſe gives a Believer a right to the promiſed Benefit; his Faith is that upon which he receives that right, and ſo far the Goſpel makes him Righteous by his Faith, *i. e.* He is the Man whom the Goſpel aſſures that Benefit to; which it gives the Unbeliever no right to, but directly excludes him. So that this Faith is no Righteouſneſs that is *any part* of Juſtification, which is the *Benefit* promiſed; and ſubſiſts entirely in its own Cauſes: But what Righteouſneſs it is depends wholly on the Authority, Tenure and Truth of the Goſpel, as the inſtrument whereby God applies Chriſt's Righteouſneſs to us for our Juſtification. If the Goſpel doth not promiſe to Juſtifie one that hath true Faith, though it be imperfect, then indeed Faith is no Condition, nor at all a Conformity to the Goſpel, as defining the Condition; and if the Goſpel doth not by its Promiſe or Sanction, give any *Right* to the Benefit promiſed upon performing the Condition, then indeed Faith muſt not be called a ſubordinate Righteouſneſs. But if the Goſpel aſſures to every true *Believer*, Juſtification by Chriſt's Righteouſneſs, then true Faith is the performed Condition; and thereupon the Goſpel gives him an infallible Title; yea, this Goſpel is his Title by God's gracious Will to his partaking of Juſtification by Chriſt's Righteouſneſs; yea, to the Imputation of Chriſt's Righteouſneſs for Juſtification; but ſtill it's Chriſt's Righteouſneſs that juſtifies, and *only* that; though it be thus aſſuredly applied to him that believes.

15. Faith

15. Faith it ſelf, much leſs any other Grace or Work, is not the Righteouſneſs, or *any Part* of the Righteouſneſs wherein a Believer is accepted, pardoned, or glorified, or ſtands in before the Juſtice of God; or is it pleadable againſt the Law of Works, or Charge of Sin.

It's Chriſt's Righteouſneſs alone that pleads for Believers in all theſe reſpects; this anſwers the Law, and for this we are releaſed from the Curſe. By this Righteouſneſs our Pardon and Heaven were purchaſed, and for it they are given: That there is a Pardon, that there is a Glory for fallen Man, is owing to Chriſt, and that Believers have thoſe given to them, is alſo in Chriſt's Right, though his Goſpel aſſures them to Believers. Yea, it's for Chriſt's Righteouſneſs that the Spirit works Faith in any Perſon. Faith puts in no Claim of Merit, nor can it ſtand before *governing Juſtice*, nor admit a Trial before God as Creator, as what entitles any to his Rewards. But to the Praiſe of divine Grace and Wiſdom, our bleſſed Redeemer will own true Faith as that which he hath ordained to be a Means of inveſting us in his bleſſed Righteouſneſs, and what renders a Sinner certain of the Fruits of his Merits. The Believer hath a *Right* by the Goſpel to plead all Chriſt's Obedience as the Security of his Pardon and Glory; and he hath the Goſpel to plead as what gives him, upon his believing, a *Right to uſe* that Plea. What Chriſt hath done anſwers all the Benefits, Chriſt's Goſpel applies what Chriſt hath ſo done, and gives the Benefits for it. Faith is the Condition of the Perſon to whom the Goſpel applies Chriſt's Righteouſneſs,

neſs, and gives the Benefits. But is not that, for which any thing is given, or by which it's purchaſed: It determineth the Legatees in Chriſt's Teſtamentary Abſolution and Gifts, which he bequeaths to Believers, and confines to them therein?

Exh. 1. Be watchful that you ſet no Grace, Duty or Work of yours into the Place of Chriſt's Righteouſneſs. Do not think any thing you do anſwers the Law of Works, or any way proportioned to governing Juſtice. Dread a Thought that any thing is due to thy beſt Duty, as *of Debt*, *Rom.* 4. 4, 5. Whatever ſeem to be good Works are wholly vain, highly provoking to God, affronting to Chriſt, and Snares to your ſelves, if you think they are a Chriſt, or *inſtead* of a Chriſt to you: And this you are guilty of, if you think you hereby attone for your Sins, or merit Glory at the Hand of governing Juſtice; will you rob Chriſt of his Glory, who ſatisfied for all your Sins, and purchaſed all Bleſſings alone; and who freely gives you but the Fruits of his own Purchaſe, whatever Terms he inſiſts on for the diſpenſing of his Gifts in a Way moſt honourable to himſelf, and profitable to you?

Exh. 2. Yet do not thruſt your Graces or Duties out of the Place, where Chriſt by the Goſpel Promiſes hath ſet them. He knew what was conſiſtent with his Honour, and that it would not be injurious thereto, to inſiſt upon Terms of the Application of his Righteouſneſs, and the Communication of the Fruits thereof in a way of governing Grace; though as Sovereign Proprietor, he gave the Power to perform

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those Terms: He thinks not himself debased by giving out his Acquests as a Priest upon his Throne, or erecting a Gospel *Kingdom* as a Redeemer of lost Man, which the Gospel Dispensation is generally called as if of purpose to secure the Gospel Law, *Mat.* 4. 23. 1 *Cor.* 15. 24. Search carefully whether the Spirit of God hath wrought in you the Conditions of the Benefits of the Gospel Covenant.

These are necessary to your actual obtaining of any Benefit promised to them respectively; and you expect those Benefits *without* God's Promise, yea, *against* God's Word, if you neglect to act the Grace the Promise is made to. On the other hand you distrust God's Promise in not assuredly expecting the Benefit for Christ's Sake, when you have the Graces to which the Promise is made. The Gospel doth not deceive us when it encourageth to Duty by Benefits, as *Rev.* 22. 14. *Blessed* are they that do his Commandments, *that they may have Right to the Tree of Life*, Rom. 10. 9. If *thou confess with thy Mouth, and believe with thy Heart thou shalt be saved.* Be thou faithful unto Death, and I will give thee a Crown of Life. Will Christ fail to do what his Mouth hath uttered, though he display his Grace in giving us that Assurance upon such Duties? Christ's Righteousness will be applied in making good every Gospel Promise: How unsavory then is it for any one to say, that *all your Obedience avails no more to justifie you than your worst Sins?* It's true, no Duty is our Righteousness for which we are justified; but it's as true, that the Obedience and great Duty of Faith signifies more to

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our Juſtification than that worſt Sin of Unbelief; for Chriſt's Righteouſneſs will never be applied to us for our Juſtification, unleſs we believe; and if we believe, we ſhall certainly be juſtified by Chriſt's Righteouſneſs. Oh Sirs! Woe to us at the laſt Day, if we are found to have nothing but the vileſt Sins, and no Graces or Duties, for then will God judge us by the Goſpel, whether we are believers or unbelievers, Obedient or Diſobedient to the Goſpel, Godly or Wicked, Precious or Vile, ſee *Rom.* 2. 6. to 13. And *Be not deceived, God is not mocked, whatſoever a Man ſoweth that ſhall he reap*, Gal. 6. 7. *We may have Boldneſs in the Day of Judgment, becauſe as he is, ſo are we in this World*, 1 Joh. 4. 17. Little Children let no Man deceive you, *He that doth Righteouſneſs is Righteous*, 1 Joh. 3. 7. whatever Chriſt, by his Goſpel, promiſeth upon any Duty, we follow after that in being earneſt with God in Chriſt for Ability to do that Duty; and if by Grace we are enabled thereto, we may rejoyce in God's Truth, and be ſure that in the Righteouſneſs of Chriſt, he will perform that Promiſe to us; whereas if we neglect the Duty, we wickedly preſume to expect that Bleſſing, and abuſe and prophane the Name of Chriſt and his Righteouſneſs, in thinking that we may have that Bleſſing by his Righteouſneſs, though we impenitently perſiſt in our Neglects. The Reaſon is this, Chriſt in his Goſpel-promiſes hath declared how the Effects of his Righteouſneſs ſhall be diſpenſed to Men, and deſigneth thereby to govern our Hopes and Fears now, and to judge us at the laſt Day.

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2. The ſecond Senſe, wherein we are made Righteous by Chriſt's Obedience, I ſhould now inſiſt on, but I have already declared what may inform you ſomewhat thereof, nor have I room to purſue it; only let me hint, 1. That Faith, Repentance, Holineſs, *&c.* are a *Real Righteouſneſs*; they are oft called ſo by the Holy Ghoſt, and Men are denominated Righteous thereby: Nay, theſe are called Righteouſneſs, and Men ſaid to be Righteous, with reſpect to thoſe *abundantly oftner*, than on the account of the imputed Righteouſneſs of Chriſt, 1 *John* 3. 7. 1 *Tim.* 1. 9. 1 *Pet.* 4. 18. *Rom.* 6. 13, 16, *&c.*

2. All our Inherent Righteouſneſs is owing to Chriſt's Obedience, and to effect it, was one of the Principal Deſigns of Redemption: The Impunity of Sinners is a lower Deſign than the Reſtoration of the Divine Image to depraved Man, *Tit.* 2. 14. *Eph.* 4. 20. 24. 13. He purchaſed our Graces, and mainly attends to the Mortifying of Sin, and perfecting the Holineſs of his Members; and will at laſt preſent them to the Father, fit for his delight, *Eph.* 5. 27.

3. The Oeconomy of Redemption is ſuch, that the *Holy Ghoſt* is to have a great hand in Saving Sinners; eſpecially in applying Chriſt's Righteouſneſs to Men, and communicating the Effects thereof. Hence 1 *Cor.* 6. 11. *We are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* The Father gives the Redeemer, the Redeemer pays the Price of Redemption, the Holy Spirit applies the Price. The Father gives his Son to obey for Righteouſneſs, the Son by Obeying acquireth the Righteouſneſs, the Spirit quickens and works Faith in the Sinner, whereby he becomes

becomes the Person Justified by his Righteousness, according to the Gospel-rule of its Application, which Rule was joyntly enacted by Father, Son, and Spirit. It's as dangerous to exclude the Holy Ghost from an Efficiency in *framing* Sinners for the participating of Blessings in Christ's Right, as it is to exclude Christ from the sole Impetration. Many little think, what a Dishonour and Offence they are to the Holy Ghost, in denying an Authoritative Connexion between Duties and Benefits, and allowing him no hand in making them the Objects to whom Gospel-Benefits are appropriated by its Sanction: The Language of such to the Spirit is, We are without any Operation of thine on us, the Persons entitled to all Benefits: Christ hath not only a Right to all these Blessings, but we also are fully and constantly invested in that Right, without any dependance on thee, or Obligation to thee; though we own thou workest some of those things after we have a full Right to them; and *because* we have that full Right, yet we are at no time indebted to thee, for any ways rendring us the Persons to whom that Right is applied or belongs; the vilest Wretch in Hell oweth thee as much Thanks on that account. I would tremble to hold a Principle, whereof this is the Native Language; when I see that though the Promises are made in Christ's Right, and the Benefits contained in them are his Purchase; yet as they require Conditions in such as shall be Partakers of Christ's Right to those Benefits, to the Glory of the Son, and of the Father who gave his Son; so there is a wise Contrivance for the Honour of the Holy Ghost also, as it is he who enableth Men to perform those Conditions, for a Gospel-Interest in those Benefits.

A REPLY TO Mr. *Mather*'s Poſtſcript.

I Shall firſt conſider the Errors Mr. *M.* chargeth me with, and then his Defence of his own. The Errors he loads with no lighter Epithets than *Damning* and *Blaſphemous*: Terms agreeable to his long known Temper and Charity: He introduceth his Charge with an *Ecce*, This is he, he is the Man: Would he infer that I am the *only* Man? No, the body of Divines, except *Antinomians*, affirm as I do: And in his Preface it's his Moan, the Number is ſo great. Is it that I am the Man that *eminently* defend theſe? Alas, I can ſhew him Volumes of the Dead, and many are yet Alive, whoſe Defence of my Poſitions is ſo Nervous, as renders mine truly Inconſiderable, as his Oppoſition thereto Contemptible. Sure then it's either to leave a *Mark*, that his Factious Deſign may more ſucceed; or to point me

the Perſon deſigned by him in his Sermons, Page 22. 64. in words indeed too blunt for a Man of his own Sagacity to need another Comment. Yet after all his labour to make the *Man ſure*, he hath aſſigned the Charge ſo falſly, that an Ingenuous Reader will ſooner charge him for a *baſe Trick* in his Inſinuations, than me the Patron of the Opinions he would aſcribe.

1 Charge. *He is one that makes Union to Chriſt, our having this Righteouſneſs upon us, and our being Juſtified by it, to be given us in way of Reward of ſomething done by us.*

Reply. My words which he refers to here and Page 46. are theſe, Goſpel-Benefits are no Reward of *Debt*, and yet they are given in *a way* of Reward: The Benefits are *given* not *for* our Faith, yet upon Believing; not *upon* it as a *Meriting* Conſideration, yet upon it, as that the *Preſence* whereof is made neceſſary *by the Goſpel*, this having *required* Faith, and confined the Benefit to him that believes. If a Man ſaith, I'll give you a Thouſand Pounds if you will come to my Houſe and fetch it. Is it not a Free Gift, though the Poor Man muſt come if he will have it, and the Giver is yet bound by his Promiſe to give it if he come, and not bound to give it if he refuſe to come? *Defence of Goſpel-Truth*, P. 25.

Theſe are my very words he pretends to mention, and no where in my Books can he find the leaſt ſhadow for more. You ſee, 1. I mention only *Goſpel-Benefits*, and not Union with Chriſt or Juſtification. 2. It's *Faith only* which I mention, and not ſomething done by

us, by which he would inſinuate, that other good Works are meant. 3. I ſay it's *upon* Believing, and not *for* Faith; upon it not as a Meriting Conſideration; but upon it as that the *Preſence* whereof is made neceſſary by the Goſpel. Doth not this ſound lower than his *Reward of ſomething* done by us? *Upon* it as a thing *preſent*, and *of* it as a thing Meriting, are very different. 4. The occaſion of my uſing theſe words was this, to prove that God by the Goſpel, injoyns Faith as a Condition of our having thoſe good things which yet he freely gives; and that Chriſt ſhews his governing Authority in his diſplays of Grace; and excites to Duties by Motives from Benefits freely given; and that Goſpel-Conditions have no Merit of *Condignity or Congruity*. And 5. I laid the *Umbrage* of the way of Reward wholly on the Goſpel-Promiſe, and not upon the leaſt Dignity of the Act done. God who is our Ruler, commands Faith, and promiſeth, as a Motive to Faith, the Benefits purchaſed by Chriſt as good things. Here's the whole of this *Damning* Error, as far as he could juſtly call it mine. And by this time you'll diſcern as little Danger to me by my Opinion, as to him by his Falſe and Malicious Attempt to expoſe my Miniſtry, and Perſon, not to ſay truth it ſelf; yea, and the generality of Miniſters and Chriſtians, who will not ſtoop to him as Dictator.

2. I ſhall deſcend into the Merit of the Cauſe truly ſtated, which is reſolved into two Queſtions. 1 *Q. When may a Benefit be ſaid to be given in a way of Reward, when yet it is not in a*

way of Debt, or Merit, or a Reward for the thing done? *Anſ.* A thing is thus given in *a way* of Reward, when a Benefit is given in a way of Encouragement of ſomething required, yea, or deſired to be done, however ſmall or unvaluable the thing done is, or however great the Benefit is. If you ſay to your Child, If you'll make a Bow and Thank me, I'll give you ſuch an Eſtate: When you give him ſuch an Eſtate upon his ſo Bowing and Thanking, you do give it him in a way of Reward: It's a *Gift*, becauſe that Bow and Thanks *deſerve* not that Eſtate; it's yet given in *a way of Reward*, ſince you promiſed it in a way of Encouragement to his Bow and Thanks. Indeed all Goſpel-Conditions are but a meet receiving of the Benefits.

2 Queſt. *Whether God doth give Goſpel-Benefits in a way of Encouragement to our performing of any Goſpel-Duties?*

Anſ. Can any one read the Bible and not ceaſe to doubt, that the Scope of it were vain in its Propoſals and Promiſes, if the thing be otherwiſe. For 1. Are not the Promiſes of the Goſpel *Motives to Duty*, Acts 13. 19. *Repent and be converted, that your Iniquities may be blotted out.* Matt. 11. 28. *Come unto me and I will give you reſt.* Is the blotting out Iniquities no Encouragement to Repentance? Nor Reſt an exciting Motive to a weary Souls coming to Chriſt? 2. Is it a Diſhonour to Chriſt, to perform his Promiſe in the way and to the full ends that he makes that Promiſe? Doth he uſe the Benefit as a *Motive*, but not diſpenſe it in a way ſhewing his *Approbation* of

the

the Duty whereto the Motive was Influential? Eſpecially when his Actual Performance of his Promiſe to ſome, is an Encouragement to all others; as it's a Ratification of his word, ſo it's urged, *Heb.* 6. 12. *That ye be not Sloathful, but Followers of them, who through Faith and Patience inherit the Promiſes.* He would have us to this day be Diligent, Believing, and Patient: What is his Motive? Even this: Others that were ſo, yea, upon being ſo, do now in Heaven inherit the promiſed Good: *Through Faith and Patience* they inherit. 3. Doth not God frequently expreſs his *regard* to the Duty performed, as what he *encourageth* and ſhews his *Approbation* of, in applying the Benefit he promiſed hereupon. *Ezekiel* 18. 27, 28. If *the wicked Man turneth*, &c. *Becauſe he conſidereth and turneth away from all his Tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.* Matt. 25. 34, 35. *Come ye Bleſſed*, &c. *For I was an hungred and ye gave me Meat*, &c. Verſe 23. *Well done Good and Faithful Servant, thou haſt been Faithful over few things, I will make thee Ruler over many things.* 4. How oft are Goſpel-Benefits called *a Reward* in Scripture? Col. 3, 23, 24. *Whatſoever ye do, do it heartily, as to the Lord. Knowing that of the Lord ye ſhall receive the Reward of the Inheritance: for* (or becauſe γὰρ) *you ſerve the Lord Chriſt.* Col. 2. 18. *Let no Man beguile you of your Reward*; as falling from the Truth would have done. 1 Cor. 3. 14, 15. *If any Man's work abide, he ſhall receive the Reward*, &c. Verſe 8. *Every Man ſhall receive his own Reward, according to his own Labour.* Nay

we are downright Infidels, and next to Atheiſts, who deny *God is*, if we do not *believe that he is a Rewarder of them that diligently ſeek him*, Heb. 11. 6. 5. The *humbleſt* Saints that abhorred Merit moſt, have been *encouraged* to their Duty by the promiſed Benefit, and expected to receive it in this way of Reward that I contend for: *Gal.* 6. 9. *Let us not be weary in well doing, for we ſhall reap if we faint not.* 1 Cor. 9. 17, 23, 24, 25, 26, 27. *If I do this thing willingly I have a Reward. This I do for the Goſpels ſake, that I may be partaker thereof. So run that you may obtain:* We *ſtrive* to *obtain* an incorruptible *Crown. I therefore ſo run not as uncertainly*, &c. 6. How oft are Chriſtians called *worthy* of the Benefits (in a Goſpel-ſenſe) and that with reſpect to their Graces and Perſeverance? *Matt.* 22. 18. *They which were bidden were not worthy*, becauſe they rejected Chriſt. *Matt.* 10. 11, 13. *If the Houſe be worthy, let your Peace come upon it:* That is, as *v.* 11. who would accept the Meſſage: In which reſpect the Refuſers of Chriſt are called *unworthy of Everlaſting Life, though Forgiveneſs had been tendered to them*, Acts 13. 38, 46. ſo *Rev.* 3. 4, 5. *Thou haſt a few Names, which have not defiled their Garments, and they ſhall walk with me in white, for they are worthy. He that overcometh, the ſame ſhall be cloathed in white Raiment, and I will not blot out his Name, but I will confeſs his Name before my Father, and before his Angels.* A Perſevering Freedom from Pollution in Doctrine and Practice, is the very thing that the Promiſe refers to, in the Perſons thus encouraged; for the fifth Verſe prevents Mr. M's perverting

perverting of the fourth: Though Christ's Righteousness is supposed to this, and all other Promises, and the Reward is in his Right, yet it's to *all that overcome*, and not to others; and it's on Christ's account, that such that are Faithful can be esteemed Worthy; but it's the Faithful, and *not the Unfaithful*, that in him are so esteemed Worthy. 7. I have oft thought what these Men think of Christ, that he alone can give nothing to his Followers in a way of Reward, nor propose any thing to his Enemies, as an encouraging Inducement to become his Disciples: It seems he cannot *outbid* Satan, the World, and Flesh, least he make his Followers *Merit-mongers*. 8. As strange is it, how they that credit these Confused Men, can ever come to any *grounded Hopes* or Assurance of an Interest in any Gospel-Benefit. Can they hope without a Promise? That's vain. But what's the Promise to them without an Interest? No more than to such as never shall enjoy it, which are very many. Then how is it theirs? Whereby have they an Interest rather than others, since God offers the promised Benefits to those others as well as them? If they say, I am a Believer, and those others are not so; I a Believer shall have these Benefits for Christ's sake, but those others shall not, *because* they are still Unbelievers; and so Christ's Righteousness shall not be applied to them for an Interest in these Benefits, according to these Promises. Alas, hereby they fall into the Error which Mr. *M.* calls *Damnable*; they expect the Benefit in a way of Reward upon being Believers rather than Unbelievers. 9. The *Ministry*

is by theſe Wild Notions reduced to a Dead unapt thing; take away Encouragement to Converſion and Godly Perſeverance, from the Benefit promiſed thereto, and the Dangers they eſcape thereby; And who will mind their *telling their Story* as they call it? 10. Nay they Confound all Men in their Serious Endeavours; they call Men to believe in Chriſt; and tell them, as Mr. *M.* in caſe they do ſo, his Righteouſneſs will be upon them; that ſeems an Encouragement, ſo far well. Ay, but take heed, for if you expect that upon your believing God, will apply Chriſt's Righteouſneſs to you, that's Damnable, and not Conſiſtent with Faith. So you muſt Pray, Mourn, and Reform: But you *muſt not rejoyce in it*, or look for any thing upon it, ſaith Mr. *M.* that's Deſtructive. Poor *Paul*, *Our rejoycing is this, the Teſtimony of our Conſcience, that in Simplicity and Godly Sincerity, we have had our Converſation in this World*, 2 Cor. 1. 12. And *Paul* brings many under Mr. *M*'s Damning Sentence, it's *our* rejoycing. Yet I would chuſe to be in their caſe above any Mens, who talk of Faith and Chriſt if they neglect this. What ſhall People do in this Wood? It's Impoſſible to Serious Men, it's Injurious to Chriſt and his Promiſes, not to look for that promiſed Good, upon doing what he moves us to by his Promiſes. But yet Mr. *M.* and Party aſſure you are Damned if you do it. The Spirit ſaith, *In keeping God's Commands there is a great Reward*, Pſalm 19. 11. Mr. *M.* tells you there is none. *Rev.* 22. 14. *Bleſſed are they that do his Commands, that they may have right to the*

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Tree of Life. Mr. *M.* ſaith, you are gone if you expect it. Chriſt ſaith, *Luke* 21. 36. *Watch and Pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man.* Mr. *M.* tells you, he thinks it Inconſiſtent with Faith to do ſo. 11. They effectually ſtrike at Chriſt's *Government* in one of the Principal Means he hath pitched on to adminiſter it by in our preſent State; for with them it's Damnable to be excited to Duty, by hope of any good upon Obedience; or by fear of miſſing that Good if we obey not: And ſo in Truth Promiſes and Threats are Nullities, as to God's Government. Hence Mr. *M.* reſolves all the Reaſons of Obedience, into Motives of what God hath done for us, *Page* 70. Indeed they *are* Motives, but they are not the *only* Motives, nor the *chief* Motives that God makes uſe of; nor what are *fitteſt* to impreſs Mankind, yea, or Chriſtians, whilſt they be ſo Imperfect and encompaſſed with Snares. We ſee they reſtrain not Wrath, Malice, Faction, *&c.* in too many. How dare Men ſay, Is it Damning to *ſubmit* to ſuch Arguments, which God ſo often uſeth, from future Rewards and Puniſhments; becauſe he ſometimes moves us from paſt Privileges or preſent Decencies? Yea, though you ſhould add the Authority of the Precepts, whilſt you diveſt them of all Promiſes and Threatnings, to invigorate Mens Compliances therewith: We ſay, *Fruſtra eſt præcipere quod impune poteſt negligi.* Chriſt ſaith *John* 13. 17. *If you know theſe things, happy are you if you do them.* John 12, 48, *He that rejecteth me, and receives*

not my words, hath one that judgeth him; the word that I have ſpoken, that ſhall judge him. Gal. 6. 7, 8. *Be not deceived; God is not mocked: what a Man ſoweth, that ſhall he reap. For he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap Life Everlaſting.* I might tranſcribe the greateſt part of the Bible to prove this. 12. They dreadfully *Contradict themſelves* in all the profitable Sermons they preach. Mr. *M.* ſaith it's a Damnable Error in me, to ſay that God gives any Benefit in a way of Reward or Encouragement upon Believing, though not as a Debt, or as if Faith merited ought; yea, and it's in and for Chriſt's Righteouſneſs that it is given. Yet hear himſelf *Page* 68. *Oh get Faith, ſee that you Believe, for in this way it will come to paſs, that the Righteouſneſs of Chriſt ſhall be upon you.* If a Man ſhould ask him, Doth God command me to believe? *Anſ.* Yes. But doth God by you perſwade me to believe by this Argument, That Chriſt's Righteouſneſs ſhall be upon me? *Anſ.* Yes ſure, or it's a meer Deluſion. *Q.* Well, but ſhall I have it upon my Believing? A. *Yes, it is in this way.* But will it be *upon* me if I believe not? *Anſ.* No, I have told you Page 66. *Your Souls ſhall go down into Hell.* *Qy.* Do you intend that I may tell my own backward Heart, If thou wilt believe, thou ſhalt have an Intereſt in this Bleſſed Righteouſneſs; and ſo urge the Worth of this, and the Neceſſity of Believing, upon my Soul? I ſuppoſe Mr. *M.* muſt here ſuſpend: But if I ask, may I expect aſſuredly, when I am through Grace enabled to believe,

that

that upon this God will put the Righteouſneſs of Chriſt upon me; and make good the word wherein he cauſed me to hope, *viz.* That if I did Believe, the Righteouſneſs of Chriſt ſhould be upon me? Here Mr. *M.* by his Principle muſt cry out, O No, this is to follow *a Soul-deſtroying Error, if there be any in the World.* Page 46. But, Sir, I will not plead my Faith as any Merit, but only plead the Promiſe God is pleaſed to make to my Faith, and rely on that word now that I have Faith Mr. *M.* yet that's Damnable, for then it comes in *a way* of Reward. Then I ask again, If that be Damnable, Pray why did you uſe this Motive in the name of Chriſt to perſwade me to believe? How could it be a Motive to Faith, if I was not to expect it upon believing? And if I was to expect it before I believed, in caſe that I would believe, Why may not I expect it now that I do believe? I know not what Anſwer Mr. *M.* will make, unleſs 1. It's ſomething done by Man: Or 2. God will be ſtill at liberty to perform, or not perform, the Benefit, though he did promiſe it: Or 3. He will not perform it in the way he promiſed it; that is, He promiſed it as an Encouragement to you if you would believe, but he will not accompliſh it as an Encouragement now that you do believe; nor ſeem ſo much to approve of your Faith. The firſt were *Silly*, becauſe it was, a Man was perſwaded to do this, even to believe (for I hope it's a Humane Act, though by the Spirits Power.) The ſecond is, to impeach the *Truth* of God's Word. The third is, a *weak Foppery*; as if it were a Diſ-

honour

honour to God to give the Benefit in the way he choſe to uſe it, as a Motive to the Duty; eſpecially when, as Mr. *M.* owneth, *it's by the Goſpel-word that God puts this Righteouſneſs on us*; which is the very ſame Word whereby he urgeth this Benefit, as a Motive to Man's Believing. If I again ask, Why Mr. *M.* would by this Motive, thus perſwade Sinners to Believe? He would, I hope, ſay, This is the way God hath ordained to convert them to the Faith. But why dare he Preach thus, when it implies what he calls a Damning Error, or elſe it's a meer Mockery? I'll anſwer for him, He had a mind to venture a Contradiction, rather than be wholly uſeleſs to thoſe People, whom he deſigned to frighten from the Miniſtry of others as Damnable, that he and his Party might be more conſiderable.

Reader, Would'ſt thou know whence comes this Confuſion? I'll tell thee it is, Becauſe they conſider not 1. That though the Goſpel be not a Law, wherein Governing Juſtice diſplays it ſelf in the Adjuſtment of Benefits to the Duty; yet therein there is a Governing Authority in a way of Grace, ſuitable to the State of Men, in the diſpenſing of the Fruits of Chriſt's Death. 2. That a Reward of Grace is quite another thing than a Reward of Debt. 3. That all Goſpel-Benefits are given in Chriſt's Right, and are the Effects of his Righteouſneſs applied to all that partake of them. 4. That all Goſpel-Precepts and Promiſes do Authoritatively appoint and deſcribe the Perſons that are Partakers of Benefits for the ſake of Chriſt's Righte-

Righteouſneſs but not their own; and not put Men on purchaſing theſe Benefits. 5. Yet theſe do fully diſtinguiſh them that ſhall partake of the Beneſits, from others that ſhall not partake of them: The Goſpel doth hereby fix a certain Rule of Judgment, and doth infallibly direct Mens Hopes, Fears and Expectations: Alſo it governs Mens Endeavours after Graces and Duties, as the certain Means, on our part, of coming at the reſpective Benefits, graciouſly promiſed in and by Chriſt, to or upon thoſe Graces or Duties. But theſe things I have before largely inſiſted on. This Damning Error comes to no more at laſt than this, The Goſpel-Covenant is Conditional, not as to the firſt Grace, but as to the ſubſequent Benefits; and ſo that God requires us to believe and repent, that we may eſcape the Wrath of God; and that there are Promiſes made to Graces: All which the Aſſembly of Divines in plain words aſſert; therefore how many are under Mr. *M*'s Condemnation. Nay, it's well if [redacted] was Innocent, when he Prefaced Mr. [redacted] Book called, *The Blow at the Root*; for there all that I aſſert in this Point is affirmed.

2 Charge. *He is the Man that makes the State of Believers to be undecided, and in Suſpence during this Life.* This is my Second Damning Error.

Reply. He is very unfair in wording this, who would not infer either 1. That I affirm, that all true Believers are not in a State of Salvation. Or 2. That an Elect Perſon that is brought to believe Savingly will Apoſtatize, and

and Eternally Periſh. 3. Or that a Believer, during this Life, may not be aſſured of his Eternal Happineſs. But he knows in his Conſcience, that I do often, in the plaineſt words, aſſert the contrary to each of theſe: Take a few Inſtances out of my Book; I affirm that we are Juſtified the ſame Moment as we truly believe in Chriſt, and the Bleſſing is *not Suſpended* for any time longer: And an Elect Perſon once Juſtified, ſhall, by Chriſt's Care, *be kept in a Juſtified Stated. Goſpel-Truth ſtated*, p. 104, 105. Again I affirm, That Aſſurance is attainable in this Life, as the Effect of Faith, *Page* 74. I affirm that a Penitent Believer ſhall be Saved, *if he die before* he hath time for *further* Obedience. Again, The Eſſential Bleſſings of the Goſpel, become the Inheritance of a Believer *as ſoon* as he is united to Chriſt, *Page* 125, 126. Do not ſay the Elect Believer will not fall away, *I think the ſame*; yet is it the leſs true, that even he ſhould Periſh, if he fall away? Nay, Doth not God by theſe Threats, contribute to keep him [illegible] Apoſtaſie? *P.* 138. See *Defence*, P. 9.

2. I'll give thee the Ground upon which he wordeth this Charge. *P.* 55. I ſaid the Reaſon why I uſe the word Condition, is, becauſe it beſt Suits with Man's Relation to God, in his preſent Dealings with us, as *Subjects in trial for Eternity*. And *P.* 136. How unſuitable is it, to the preſent State of Mankind, that Chriſt ſhould govern us without Promiſes and Threatnings. He is a King and we are his Subjects; and we are 1. his Subjects *in a State of trial for another World*. 2. We have great Remains of

of Sin within us, and Temptations without us. These are the places that give him the greatest Umbrage: Now where is here that a Believer's Case is *undecided*?

3. Let us briefly examine where the very true Difference between him and me consists; for certainly there is one, though he thinks it the best Defence of his own Opinion, to misrepresent mine, or else he had gained little by calling it Damning. The Difference is not 1. Whether all true Believers are in a State of Salvation. 2. Whether they shall Persevere. 3. Whether it be by the Influences of Christ, through the Spirit, that they do Persevere. 4. Nor whether the Influences of the Spirit and Perseverance, and the Certainty of their Salvation thereupon, be the Effects of Christ's Righteousness, and purchased by his Obedience. All these I affirm: But the real Difference is, 1. Whether God require Believers to Persevere in Faith and Holiness, as the means of their continuing in a State of Salvation? 2. Whether it be a blameably legal Fear, to be Solicitously Cautious in resisting Temptations, and striving in Christ's Strength to Persevere, least we Eternally Perish? 3. Whether if a Man have once believed, yet if he should fall under the reigning Dominion of Sin and Corruption, he ought to suspect that he is not in a State of Salvation? These three I affirm, and Mr. *M.* denies, or I can make nothing of his words, which thou must joyn together. *P.* 50. If thou *hast* indeed believed with the Faith of the Operation of God, and thy *Conscience knows it*, thou mayst then conclude assuredly,

aſſuredly, That whatever thy Sins have been, or *whatever* thy Defects and Corruptions *now* be, yet this Righteouſneſs of God is upon thee, *thou haſt it and doſt ſtand in it. Reply.* The Faith is an Act paſt; the Concluſion is at preſent whatever a Man's Corruptions be; the only Evidence of the paſt Faith is the Knowledge of Conſcience which is not Infallible. And by the way I can prove, That by his Opinion, as that firſt Act is before Regeneration, ſo no other, or after-Act of Faith, is neceſſary to continue our Juſtified State. Again, He expoſeth ſuch, *P.* 63. as hold that we *ſtand* in it (this Righteouſneſs) by our own *Faith.* And *P.* 64. their Continuance in Obedience, and the *not failing of their Faith*, is one of the Privileges of their State, and the Effect and Fruit of their having this Righteouſneſs of Chriſt upon them, and *not the Means* or *Cauſe* thereof. You ſee the not failing of Faith, is not ſo much as the Means of our continuing to have this Righteouſneſs on us; for of its firſt being on us, he makes Faith a Cauſe, *P.* 51, 52. I need not ſhew how oft he calls all Fears about this Perſeverance in our State Legal.

I have not time to argue theſe, therefore ſhall only touch on each. 1. God doth require Believers to Perſevere in Faith and Holineſs, as *a Means* of their Continuance in a State of Salvation, *Rom.* 11. 20, 22. *Becauſe of Unbelief they were broken off, and thou ſtandeſt by Faith. Be not high-minded, but fear. Towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe thou ſhalt be cut off.* 2 Cor. 1. 24. *By Faith ye ſtand.* How Conditionally is it propoſed,

poſed, *Col.* 1. 22, 23. Now *to preſent you Unblameable in his ſight: If ye continue in the Faith, and be not moved away from the Hope of the Goſpel.* Here our Unreprovableneſs and Reconciliation in the Body of Chriſt's Fleſh, through Death, as to Continuance, is ſtated on this, *If you continue in the Faith*, Heb. 10. 35 to 39. *Now the Juſt ſhall live by Faith: but if any Man draw back, my Soul ſhall have no Pleaſure in him. But we are not of them that draw back to Perdition; but of them that believe to the Saving of the Soul.* It's by Faith we live; this Believing is to Salvation, as drawing back is to Perdition. How many are the Promiſes of Salvation to Perſeverance, and Threatnings of Death againſt Apoſtaſie: And theſe uttered to Believers? Yea, are a great Means of their Perſeverance which Divine Wiſdom hath appointed. Obj. *Chriſt's Righteouſneſs upon us keeps our Faith. Anſ.* And yet keeping our Faith through God's Power, keeps that Righteouſneſs upon us to Salvation, 1 *Pet.* 1. 5. And know that Chriſt's Righteouſneſs is applied in Correſpondence with the Goſpel-Rule: It is not upon the Apoſtate to give him a Right to Salvation, but upon the Perſevering Believer: It is on the Believer for his preſent Right, but it is in Chriſt for to be ſtill applied to the Perſevering Believer for his continued Right. Obj. *The Believer will not fall away. Anſ.* It is not *naturally* Impoſſible, but it's by Grace that he ſhall not fall away. But then God's Helps and Means muſt be uſed by him, of which theſe *Cautions* are not the leaſt; and the Connexion between Apoſtaſie, and the loſs of Salvation,

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is never the leſs true, and ſo Mr. M's Principal never the leſs falſe, *for if ever he draw back, my Soul ſhall have no Pleaſure in him*, and truly you may as well infer that Faith is not neceſſary to our juſtification at firſt, as that Perſeverance is not neceſſary to our continuing ſo. For it was as ſure of the Elect, even before they believed that they ſhould be juſtified: It's ſure of the Believer, before he perſevere, that he ſhall be ſaved. But yet, if Faith be neceſſary to the firſt, ſo Perſeverance is by as expreſs Teſtimony, neceſſary to the laſt.

2. It is not *blamably legal* Fear, for Believers to be ſollicitouſly cautious in reſiſting Temptations, and ſtriving in Chriſt's Strength to perſevere, and this leſt they eternally periſh. *hold faſt that which thou haſt that no Man take thy Crown*, Rev. 3. 10. was a fit Means to beget Care in holding faſt. *Heb.* 4. 1. is a Caution the Apoſtle comprehends himſelf in. *Let us fear, leſt a Promiſe being left us, any of us ſhould ſeem to come ſhort of it*, any appearing challenge from within themſelves was matter of Fear, for on Chriſt's Part there's no Suſpicion. It's a divine Charge, *Phil.* 2. 13. *Work out your own Salvation with Trembling and Fear*; not only *begin* it ſo, but ſo work *it out*. Nay, in no ſpan of Time on this ſide the Grave is the beſt Saint exempted. *Paſs the Time of your ſojourning here in Fear*, and the Reaſon is, *If you call upon the Father, who, without reſpect of Perſons, judgeth according to every Man's Work*, 1 Pet. 1. 17. Theſe Men now tell us, There is no judicial Proceſs of Believers, no Judgment by a Goſpel-rule: It will not be asked you what Sin you have committed or forſaken,

ſaken, or Duty you have omitted, or Good you have done; but are you in Chriſt? As if theſe were of no Uſe to determine whether we are in Chriſt truly or no, and as if a Privilege were the proper matter of a Judicial Trial. Mr. *M.* may know whoſe theſe are. Oh Chriſtians! Is our Race as yet run, our Fight already fought, or our Dangers paſt? Are we ſtill *in Via*, or *in Termino.*

3. A Man that hath once believed if he ſhould fall under the reigning Power of Sin and Corruption, ought to ſuſpect that he is not in a State of Salvation. *Rom.* 8. 13. *If ye live after the Fleſh ye ſhall die, but if ye mortifie the Deed of of the Fleſh by the Spirit ye ſhall live*, was a Truth directed to all the Saints at *Rome*; and let me tell you, the Dominion of Sin is a more ſure Evidence that Men are now out of a State of Salvation, than the Knowledge of their Conſciences that they formerly believed, is of their ever being in a State of Salvation: For this may be a miſtaken Knowledge, but the other is the divine Word. Theſe Conceits are obviated, *Ezek.* 33. 13. when I ſay to the righteous, he ſhall *ſurely* live, *if he truſt to his own Righteouſneſs*, and *commit Iniquity, all his Righteouſneſs ſhall not be remembred, but for his Iniquity that he hath committed he ſhall ſurely die for it. i. e.* If becauſe he began to do well, and becauſe he hath done ſo for a Time, he ventures to give up himſelf to a Courſe of Sin, he ſhall certainly periſh for it. This is the plain Senſe of the Place, notwithſtanding Mr. *M.* forced Perverſion of it againſt our expecting any Benefit upon performing any Duty. The Apoſtle

ſtle *Paul* thought not himſelf above this Rule, 1 *Cor.* 9. 11, 24. *I keep my Body under leſt when I have preached to others: I my ſelf ſhould be a Caſt-away.* What a damning Sentence would Mr. *M.* paſs on *Turretin*, *Perkins*, Mr. *Anthony Burgeſs*, and moſt of our old Divines, who jointly aſſert, That if *David* had died before he had repented of the Murther of *Uria*, he had been damned? Nay, that comfortable Text, *Rom.* 8. 1. brands his Poſition, there's no Condemnation to them that are in Chriſt, *Who walk not after the Fleſh but after the Spirit*; whence it's evident, That if they *now* walk after the Fleſh they ſhall be condemned, at leaſt from its being inconſiſtent with their preſent being in Chriſt, whatever they think of their former believing. I will not retort damning on Mr. *M*'s Opinion; yet to ſuch Souls who credit his Notion, That whatever thy Corruptions now be, if thy Conſcience know that thou haſt believed formerly, thy Salvation is ſafe. I muſt in pity ſay thou mayeſt eternally periſh by it. For thou canſt not judge now it was a true ſaving Act, but according to the Sentence of Conſcience; and thy Conſcience may be miſtaken, yea, if thy Corruptions now have Dominion over thee, and continue ſo, God warns thee, *Let no Man deceive you with vain Words, for theſe things the Wrath of God comes upon the Children of Diſobedience*, Eph. 5. 6.

3 Charge. *And whether he do not in Truth diſown the Imputation of our Sins unto Chriſt, and of his Righteouſneſs unto us: It is like, if he live, the World will ſee more fully, for he hath given ſuch pregnant Indications thereof,*

thereof, as do amount to at leaſt, juſt Cauſe of Jealouſie.

Repl. 1. Is it come ſo low as a Jealouſie now? When he was one that under his Hand affirmed thus of me. *He teacheth* that the Righteouſneſs of Chriſt *is* imputed *only* as to Effects, with a Purchaſe of a Conditional grant, *viz.* This Propoſition, He that believeth ſhall be ſaved, and they cite for it, though in contrary Words. *Goſpel Truth*, p. 39. where my Words are theſe. *I affirm*, That Chriſt, by his Righteouſneſs, merited for all the Elect, that they ſhould, in his Time and Way, be certainly Partakers of its ſaving Effects, and *did not only* purchaſe a conditional Grant of thoſe Effects, *viz.* That Propoſition, He that believeth ſhall be ſaved. *And beſides, theſe Effects being made ours, the very Righteouſneſs of Chriſt is imputed to true Believers*, as what was always undertaken and deſigned for their Salvation, and is now effectual to their actual Pardon, and Acceptance to Life, yea, is pleadable by them as their Security, and is as uſeful to their Happineſs, as *if themſelves had done and ſuffered what Chriſt did.* Reader, were theſe Men duly tender or honeſt when they pervert Words ſo plain, and aſcribe to me what is as directly contrary to my Words as yea and no. They ſay I affirmed what I do deny, and that I denied the very thing I affirmed: But the Turn could not be ſerved without theſe Methods.

3. The Ground of Jealouſie I'll give, and judge you how juſt it is. 1. I did affirm that Chriſt did bear the Puniſhment of our Sins, yea, and he bare the *Guilt of our Sins*, which is that reſpect

reſpect of Sin to the threatning of the Law, whereby there is an Obligation to bear the Puniſhment of Sin. But I denied that Sin *it ſelf*, as to its *Filth* and *Fault*, was tranſacted on Chriſt, and that Chriſt was made and accounted by the Father the very *Tranſgreſſor*, the *Adulterer* and *Blaſphemer*. *Goſpel-Truth* p. 10, 11. Here's my Crime, for Mr. *M.* hath oft preached up the later. 2. I affirm as thou ſeeſt of the Imputation of Chriſt's Righteouſneſs; but my Fault is, that I deny that God accounts that we *legally died and obeyed*, that *we made Satisfaction to God*, though I grant that Chriſt *died* for us, yea, in our Place and ſtead. 3. I have, through the Goodneſs of God, lived to declare, in this Book, enough to confute his Propheſie, and his Opinion too; though I think he ſhould pray for a more calm and charitable Spirit before he pretend to Predictions concerning his Brethren. 4. Will he repent of his rigid cenſorious Slander? For I'll here declare that I aſſent to his own Words, *p.* 18. By imputed I mean, *that it (Chriſt's Righteouſneſs) is looked on by God as belonging to us, in order to our being judicially dealt with according to the Merit thereof.* This I have oft affirmed, but it's far ſhort of what elſewhere he ſtrains it too.

4 Charge. *The Son of God was united to an Embrio, which is a Piece of ignorant Blaſphemy.*

Repl. My Words were; Oh! For God-Man to be at any time unactive as an Embrio, or Child in the Womb, for him to be born of a Woman. I ſaid not that the Son of God was united to an Embrio, unactive *as an* Embrio is another thing: And I'll bring him twice Ten to oppoſe

poſe his two Witneſſes. But had I ſaid it, where is the Blaſphemy, when the divine Nature I hope was united to Chriſt's dead Body in the Grave, as all grant. And very many ſay, that the divine Nature was united to the Fleſh before it was organized or animated, of whom *Turretin's Inſtit. Theol.* p. 372. *Etſi anima infundi non potuit in Corpus. niſi jam organizatum*, &c. *Non ſequiter λόγον, non potuiſſe carnem ſtatim ſibi unire cum Opus ejus non poſſit aut præſente aut abſente, anima ſibi coarctari. Pierſon* and Multitudes are Blaſphemers with this bold Man. But, (ſuppoſing that though the Virgin *conceived* by the Power of the Holy Ghoſt, and went her uſual Time, and that Chriſt was like other Children, and the *Fœtus* had Matter and Nouriſhment miniſtred thereto by the Virgin, who conceived by the Power of the Spirit.) Yet, that the Divine Perſon was not united to the Fleſh before it was animated: But are not many Phiſicians ſo ignorant as to judge the Soul is united to the Body unorganized; and if ſo, either the humane Nature of Chriſt had a ſeparate Subſiſtence from the Divine Perſon, which is falſe, or the Divine Perſon aſſumed it when the Body was unorganized. But it's a Theme not fit for me to purſue, who muſt confeſs my Ignorance therein in Compariſon of Mr. *M.* who can tell us how *the humane Nature of Chriſt leans on the God-head in the Son, and hath the eternal Power of the Deity claſping about it, and holding it in that Union*, p. 63. May not this ſeraphical, yet very dull Author, call what he pleaſe in this Point a Piece of ignorant Blaſphemy, whatever greater Divines, or skilful Phiſicans ſay to the contrary.

5 Charge

5 Charge. *Becauſe I would waſh off all his Dirt at once, I'll give you one Charge out of his Book that he forgets in his Poſtſcript, though it hath been their beſt Tool.* viz. *That I lick up* Bellarmin's *Vomit in my Expoſition of* Phil. 3. 8, 9.

Repl. This is as true as the reſt, for when I expounded that Text, I plainly affirmed, that 1. We are juſtified by Chriſt's imputed Righteouſneſs only. 2. That all Holineſs compared with winning Chriſt, is to be eſteemed as Dung. 3. The beſt thing in us is vile, compared with Chriſt's Righteouſneſs. And indeed if that Text ſpeaks only of Juſtification, and that the Apoſtle deſignes to oppoſe his own Righteouſneſs to Chriſt's, then his own and ours are as unfit as Dung to be found in. 4. But I then judged (and ſtill do) that the Apoſtle there deſigned to proclaim the Preferableneſs of Chriſtianity to Judaiſm, and what was Pharaſaical, yea, or ſelf-invented: And therefore, as he enumerates all the Dignities of Judaiſm, ſo he aſcribes to Chriſt the whole Glory of his entire redeemed State, ſhewing that not only his Juſtification, but his Sanctification too came from and by Chriſt; both which were of a diviner Nature, as well as appointment, than what he arrived to whiles he was a Stranger to Chriſt, and therefore expected and preſſed after a Perfection therein, whiles he deſpiſed all Things, Priviledges and Attainments which ſtood in Competition with Chriſt: Yea, was glad he had loſt them all for Union with him; a Perſeverance in whom with higher Communications from him was the very main Aim of his Life and Endeavours. I am ſure this Senſe beſt agrees with

with the Context, and is far enough from *Bellarmin's* Senſe, neither want I Reaſons ſufficient to prove it had I room, yea, my Expoſition of that Text is ſo far from militating againſt Juſtification by Chriſt's Righteouſneſs, that it proves it ſtrongly.

2. I come now to conſider Mr. *M's* Defence of his own Errors. He confines them to two. Saying, *I kept Silence as to more.* When others read this Book they'll ſee a greater Number, though it ſeems he could not perceive them when he read my Notes; and hath left out of his printed Sermons many obnoxious Paſſages; yet he'll meet with his Suretiſhip Righteouſneſs, the Debtor being as clear as the Surety, P. 24. With his limiting ſo far Chriſt's Merit to his active Obedience, p. 13. With his Poſition, that all Graces of the Spirit are Effects of our being juſtified, and not at all the Means thereof, p. 32. That all our Obedience avails no more to our Juſtification than our worſt Sins, p. 71. Though he aſcribes a Cauſality to Faith, that the Crown of Glory is due to us in Juſtice, p. 12. Even a remunerative Juſtice is exerted to us, p. 15. *&c.*

But let us take what he thinks moſt concerns him, the firſt whereof is, that Chriſt's Incarnation was no Part of his Humiliation. 1. *He grants the Point which ought to be the real Queſtion.* 2. *He ſets up for his Chimæra with a falſe State of the Queſtion and its Terms.*

1. He tells us if you take Incarnation *largely*, as Chriſt's taking our Nature and the common ſinleſs Frailties of it, together with his being in the Form of a Servant, and made under the

Law: *I know not why it ſhould be denied to be a Part of his Humiliation.* p. 73. *Reply.* Well Chriſt's taking our Nature is granted by him to be Part of this large Senſe: And who can fairly exclude the reſt out of the Subject of this Queſtion? Was Chriſt's Incarnation Part of his Humiliation? Did not Chriſt aſſume our Nature with theſe Frailties, and in the Form of a Servant? Is our Queſtion concerning an *Ens Rationis*, *i. e. ſuppoſing* Chriſt had taken our Nature without taking the Form of a Servant, which was next to impoſſible; or without its ſinleſs Frailties which were then natural to it; and not under the Law which was the next End of taking it? What would it have been then, *i. e.* if it had been what it never was, nor never would have been, whatever ſome Popiſh Schoolmen talk, is that to be the *Subject* of this Queſtion? Is this meant by Incarnation? Whereas, as it indeed *was*, or as Chriſt was incarnate, and the *only* way he was incarnate, Mr. *M.* grants it was Humiliation, and ſo he fairly yields the Cauſe. But where will you hold him? In a few Lines, he drops the *Form of a Servant*, as not ſo proper a Part of Chriſt's Humiliation, becauſe Chriſt in his Exaltation hath ſtill the Form of a Servant: Well recalled becauſe ſo ſoon; but it is to get creditable Company in his overſight, for he chargeth the Apoſtle with the ſame Slip, Humiliation, &c. *Which the Apoſtle calls taking on him the Form of a Servant, or rather being made under the Law: Between which there may be conceived ſome Difference, for Chriſt is ſtill God's Servant*, &c. p. 73. It's well the Apoſtle added this in another Place. But what

what gains our Author by this Halt. 1. Either he engageth againſt him, *Phil.* 2. 7. where the Form of a *Servant* is Part of Chriſt's *Exaniniti-on* (and note that the beſt Authors eſteem Chriſt's taking the Form of a Servant for his very Incarnation, and not any humbling Circumſtances conſequential of it) or elſe Mr. *M.* anſwers himſelf, and his poor Argument too, and ſure that's convictive: For if Chriſt was humbled in taking on him the Form of a Servant, though he keeps the Form of a Servant in his exalted State, then Chriſt might be humbled in aſſuming our Nature, though he keeps that Nature in his exalted State. 2. Yea, I think one may follow him to *Gal.* 4. 4. For if there the Apoſtle more properly mentions Chriſt's Humiliation, and inſtanceth Chriſt's being made under the Law, yet he fails not to join therewith Chriſt's being *made of a Woman*, to ſhare in the Humiliation with his being made under the Law: It would ſeem Mr. *M.* thinks the Apoſtle had better ſerved his Purpoſe, if not written more accurately, had he ſet *made under the Law* in the room of taking the Form of a Servant in *Phil.* 2. 7. But it will be no otherwiſe, yet he ſits not down with it; for after all his mending and winding in vain, to confine all Chriſt's Humiliation to his being made under the Law; he heſitates and will be halving that too. And therefore tells us, *He is not now under the law as he was in the Days of his Fleſh.* Then the Whole of Chriſt's being under the Law is not a Part of his Humiliation; it muſt be confined to an *As he was in the Days of his Fleſh*: And what's all this Toil for? You'll preſently ſee, it's to keep all

Humiliation within the Compaſs of the Curſe; as he had before, *P.* 7. *All the while Chriſt was in a State of Humiliation, he was under the Curſe.* A Point which that difficult Text *Gal.*3.13.will never prove, as to the whole time. Let us now review what he hath brought his firſt State of the Queſtion to, which promiſed ſo well *primo intuitu*, we have loſt Chriſt's taking our Nature, which was never intended; we have loſt the Form of a Servant, as what is ſtill retained in Heaven; we have loſt all that's included in being under the Law, except as it was in the days of his Fleſh.

2. It's time to ſee what uſe he'll make of all this, and how he ſupporrs his Chimæra by a further falſe Explaining of the Terms of the Queſtion; and this he doth by confining Humiliation to what is far leſs than it truly is; and making Incarnation to be ſuch an abſtracted thing as it never was nor poſſibly could be.

1. Humiliation is fulfilling the Law, either in the Precept or the Curſe of it, *P.*75.as before, *P.* 7. he confined it to being under the Curſe.

Reply. The Disjunctive may help, otherwiſe he hath given ſo hard a Definition of Humiliation, by making it convertible with the Curſe, that it would ſound ill to aſcribe it to the Eternal Word, unleſs on the account of our Fleſh already Aſſumed; yea, or ſo as our Author intends by the Curſe: But the beſt of it is, this is *Gratis dictum*; but where is the Proof, that's a thing he ſeldom mindeth; that he ſaith it, is enough to bring you under his Damning Sentence if you deny Aſſent. But 1. There is a very great part of Chriſt's Humi-

liation

liation as the Son of God, which is no part of the Humbling Curſe as upon the Son of Man: His Exanimition, or laying aſide of his Glory, is Humiliation in the account of the Holy Ghoſt; and this was true of the Son of God, as to his very Aſſuming our Fleſh, abſtructed from its Humbling Circumſtances, as I have fully proved. Is it ſtrong Reaſoning then, becauſe the Humiliation of Chriſt hath more parts than one; therefore that which is not that one part of it, is no part at all of it? 2. Chriſt did aſſume our Nature in Obedience to a Law, even that of Mediation; to which he had ſubjected himſelf as our Sponſor; this alſo I have proved. And ſure if Obedience to the Law of Works, as he grants, would render the Incarnation a part of Humiliation, Why will not Obedience to another Law, eſpecially from him who owed no Obedience but for our Redemption, and by his own Conſent. 3. Mr. *M.* will hazard his ill-jumbled Hypotheſis of Suretiſhip, unleſs he'll grant, that ſuppoſing the Son of God would be a Redeemer of Man, the very Law of Works required his Incarnation: If ſo, then Mr. *M.* hath allowed, that it muſt be a part of Humiliation in his own proper Senſe. 4. Yea, I know a Notion of his that muſt fall; that ſuppoſing the Compact between the Father and Son, antecedent to the Incarnation, the Son ſtood obliged to Aſſume our Nature with its Frailties; and that becauſe it was our Nature whom he was to Redeem, and becauſe it was in that State by our Sins, which he had obliged himſelf to expiate. Yea, 5. Upon his

being thus obliged, Millions of Sinners were Pardoned and Saved before his Incarnation; and therefore he ſtood charged with their Concerns, ſo as to be obliged to Satisfie for their Sins, and that in their Nature (for out of their Nature would not ſerve.) Put theſe two laſt together, and we ſhall come, even with Mr. M's own good liking, to our Point, *viz.* That Humiliation doth properly predicate of the Incarnation ſtrictly taken: Yet I ſuſpect it will hardly go down: Why? Becauſe Mr. *M.* is ſo very fond of the Ἀνομία and Filth of Sin being on Chriſt, that he cannot think Chriſt humbled ſooner, or longer, than he can with ſome tolerable Decency call Chriſt the very Murtherer, Adulterer, Blaſphemer, *&c.* which hath too frequently Preached; and in his Book *P.* 14. he a little waſheth, by ſaying, *He put on the Sinners Garments*; and our *Guilt, our Sins*, were upon him. (*Criſpian* Phraſes, which for ſome end or other he ſtill likes to Conſecrate.) With him the true Model is, Chriſt muſt be as Unrighteous as Sinners, that Sinners may be as Righteous as Chriſt; and our Saviour cannot be humbled till he be a Sinner, nor Sinners happy till they be Saviours. Here is the *Arcanum*, whatever be the Pretence.

2. The next Term he diſſecteth and ſtrictly garbleth, is *Incarnation: It is ſtrictly his dwelling in Fleſh, comprehending under it both the Act of Aſſumption, and the Relation or Union effected thereby, between the Humane Nature ſo Aſſumed, and the Perſon of the Son of God.*

Reply. If one ſhould ask him, How the dwelling in Fleſh comprehends under it the Act

Act of Aſſumption, which is ſuppoſed to it as much as entring into an Houſe, is to a Man's abode in it, I know not what Anſwer he will make, unleſs that the Son of God repeats the Act of Aſſumption as long as he dwells therein, by that which he calls *The Divinity claſping the Humanity*, P. 63. If one ſhould again demand, Why he leaves out all that is proper to real Dwelling? Since there might be Aſſumption, and Relation, though it had ceaſed the next Moment. I judge he muſt anſwer, Pardon my improper Speaking, in making that the Principal Thing, which nothing of what I ſpeak ſaith any thing to. But if he ſhould anſwer, *by dwelling in Fleſh*: I do intend, Chriſt's ſtill remaining in our Nature, and only ſuppoſe to it the Act of Aſſumption, and the Relation effected thereby. I reply, That this is the Groſſeſt Fallacy; for Chriſt's continuing in our Nature, is *remaining* Incarnate, and not formally Incarnation; which is the Term in the Queſtion. And the Deſign of this Fallacy, is to change the Queſtion for the ſake of an Argument that he greatly wants; ſince the Queſtion thereby would be, Is the Son of God's continuing in our Nature, a part of his Humiliation? And is any ſo Fooliſh as to ſay, That this is the ſame Queſtion, as was the Son of God's Incarnation a part of his Humiliation? Where the Term Incarnation is the very Aſſuming our Fleſh into Relation and Union; and is ſo far from being comprehended in the Son of God's ſtill dwelling in Fleſh, that it is ſuppoſed thereto, yea, as its Cauſe; yea, and doth not ſo much as connote it, but as he aſſumed

it to dwell in it for ever: Such Juggling it ſeems is neceſſary. But the main Enquiry I now come to, *viz.* Whereby was the Act of Aſſumption? How did the Son of God take our Fleſh into Union to his Divine Perſon? Was this in and by his Conception? To this Mr. *M.* anſwers.

Mr. *M.* P. 74. *Chriſt's Incarnation is one thing, his Conception another; by the one he became Man, by the other he became the Son of Man: The former implies only his Participation of the Nature; the other, together with the Nature, the Manner and Way of his partaking it, though in Chriſt they did Concur and Coexiſt.*

Reply. It ſeems then being Man, and being the Son of Man, differ; and that ſo far, as humbled and unhumbled: But did not the Son of God become Man by becoming the Son of Man? If ſo, then he was humbled by becoming the Son of Man, but again unhumbled by becoming Man. He ſaith, They *Coexiſted.* What as two Separate things? No: He tells you it's as a Thing, and the Way and Manner of that Thing therewith. But to the loſs of his Fancy, he will find that the Thing hath its being, by what he calls the Way and Manner of that Thing; for the Son of God's Incarnation was by his Conception, as the Means and Cauſe of it; and therefore if he was humbled by his Conception, he was humbled by his Incarnation too; for he became Incarnate by being Conceived. He tells us, *They did Concur* as well as Coexiſt in Chriſt: What meaneth he? Did Chriſt's being Man, as by Incarnation, concur to make him the Son of Man by Conception:

ception; as his being the Son of Man by his Conception, did concur to make him a Man, or Incarnate. *i. e.* He took Fleſh as *a Man*, that he might be Conceived, as much as he took Fleſh by being Conceived. At laſt finding, upon *a long rolling in his Mind*, that if to be Conceived was to be Humbled, the Son of God then muſt be Humbled by becoming Incarnate. He leaves this Profane Cant, and tries what he can make of granting, *There was an Abaſement in the Manner of his Conception, but not in his being Conceived.* But as I think he can never part them, ſo I have elſewhere proved, That his being Conceived is the greater Debaſement; and there was nothing in the Manner of it Debaſing, but as ſuppoſing the Thing it ſelf was ſo. Alas, What is this or that Humane Circumſtance compared with God's taking our Fleſh? And what are the Circumſtances? *Mary*, though no Rich Woman, was of *David*'s Line, a Free Woman, and a Virgin. Yet let's hear his Reaſon ſince he ſeldom offers any. *The Humane Nature was really related to* Mary, *as to its Cauſe, for ſhe Conceived him, yet ſhe was not a Cauſe either of his Incarnation or of his Humiliation.* Doth he intend that *Mary* was not the Cauſe of the Son of God's Will to be Incarnate, and ſo Humbled? But that is not the Point, and none doubt it. But I ask, Was not *Mary* the Cauſe of the Humane Nature, as it was Chriſt's Humane Nature? And did not it become his Humane Nature, as he was Conceived of her, by the Efficiency of the Spirit? Well therein, and ſo far, ſhe was the Cauſe of his Incarna-

tion: And if ſhe was not the Cauſe of his Humiliation, Pray whence was the Abaſement in the Manner of his Conception, which Mr. *M.* juſt now affirmed? I dare not pretend to ſeek out any, leaſt in naming the word *Embrio*, he ſhould call it a piece of Ignorant Blaſphemy.

Mr. *M.* after all his Superfine Diſtinctions, of Chriſt's Aſſuming our Nature being another Thing than his Conception; the Thing, and the Manner of the Thing, (though that Manner was a Cauſe of it) the Conception, and the being Conceived; being Self-conſcious that he had offered no Arguments fit to Proſelite any, his Admirers not being able to underſtand them; and ſuch as could gueſs at what they did ſignifie, being ſure to deſpiſe, if not abhor them; he comes down to offer a Propoſal from his own Choice. *For my own part, I would chuſe to refer Chriſt's Conception to the Things that made him allied in Blood to us, and ſo fit to act as our Surety, rather than to his actual performing the Work of Suretiſhip, as antecedently ſtanding in that Relation to us*, P. 75.

Reply. Deſigneth he by this, to leave others to chuſe for themſelves, without a Damning Sentence? That's unlike the Heighth and Heat of the Man: But what can we make of this Jargon, as connected with what paſt before? Was not *Eve* allied in Blood to *Adam*, though ſhe was not Conceived a Daughter of Man or Woman? And therefore Chriſt might have been allied without Conception. Again, was not Chriſt allied in Blood to us by his Incarnation, which he ſaith is another thing than Chriſt's Conception? It ſeems by our Author's

words

words, That his abſtracted Incarnation was Chriſt's taking the Humane Nature or Fleſh, but not Specifically our Humane Nature or Fleſh: Or was his Aſſuming the Humane Nature, as diſtinct from Conception, an Aſſuming a Humane Soul not allied to our Souls, as he is allied to us in Blood by Conception, and he doth here confine it thereto? Here we meet with another Diſtinction, ſufficient to argue him ſtill a Deſigning Man, but not a very Diſtinct or Diſcerning one: Here's a Humane Nature, and yet not a Humane Nature allied to us; a Humane Fleſh and Blood, and not a Fleſh and Blood allied to ours. By Chriſt's Incarnation he took *a* Humane Nature, *a* Fleſh and Blood, not allied to us: By Conception he became allied to us in Fleſh and Blood, and in Nature too, unleſs he hath it in his Mind, that Chriſt hath not a Humane Soul allied to ours. Thoſe words alſo are very uncertain, *Antecedently ſtanding in that Relation to us.* Doth he mean that Chriſt was not related to Men as their Surety before his Incarnation? How then were all the Saints Saved before his Coming? Or is it that the Son of God did not perform any Suretiſhip-Act in Aſſuming our Nature, or being Conceived? If ſo, then he had not undertaken to Aſſume our Nature before he took it; though all that he did or ſuffered (had it been poſſible) would not have availed us, unleſs ſo done and ſuffered in our *very Nature*: And can you ſuppoſe he engaged not that as a Surety or Sponſor, without which nothing had been Payment? Or doth he intend that Chriſt was not allied to us in Blood before his Conception? It's true, and

yet

yet as true, That he was allied to us in Blood by his very Incarnation, as well and as ſoon as by his Conception: Chriſt did not Aſſume a Humane Nature before nor otherwiſe, than as he was by his Conception allied to us in Blood, and Soul too: At laſt we are gotten out of this Labyrinth, made up of nothing but ripe blown Thiſtles. His Authorities, when examined, avail him little, I have but room to examine one, yet he is at the Front of them. *Ames, Medulla,* Cap. 20. P. 94. *Humiliatio eſt qua ſubditus eſt juſtitiæ Dei, ad illa omnia perficienda,* &c. The Humiliation (of Chriſt as Mediator) is that whereby he was ſubject to the Juſtice of God for finiſhing all thoſe things which were required for Man's Redemption, *Phil.*2.8. Here he confineth Humiliation to one part, *viz.* a ſubjection to Juſtice, (not Authority) and this to finiſhing (not beginning) what was neceſſary to the Redemption of Man; which by the Text he quotes, refers to his Death or Paſſion on the Croſs, of which beſure he was not capable as God. But that he confined not all Chriſt's Humiliation to this which excludes his Incarnation, is not evident; for the next words are, *Humiliatio iſta non fuit*, &c. that Humiliation was not properly of the Divine Nature or Perſon, conſidered in themſelves, but of the Mediator God-Man: Therefore the Aſſumption of the Humane Nature ſimply and in it ſelf conſidered (*non eſt Humiliationis hujus pace*) is not a part of this Humiliation. *That* Humiliation, and *of this* Humiliation do indicate, that he had an Eye to ſomewhat elſe that might be called by this Name *Humiliation*; at leaſt it doth not prove that Chriſt's Incarnation was not a

part

part of any Humiliation of the Son of God, becauſe it was not a part of *this* Humiliation Dr. *Ames* limits it to this part, Mr. M. concludes againſt any other. Our Author at laſt, having bungled ſo at Demonſtration, he falls to *ſuſpicion-work*, which I confeſs his Talent renders him much more expert in; as if *thinking no Evil*, were no part of Charity; or at leaſt, want of Charity were no Challenge to Faith. But what hath his Jealous Head brought forth, after ſo oft tumbling the word Conception? Even this his own Doctrin of Imputation is loſt, if Chriſt's Incarnation be a part of his Humiliation: Well, it's a point I never thought of before; and it's a comfort to me, the Goſpel Doctrin of Imputation will ſuffer nothing, but be availed thereby; I hope to find much more of Chriſt imputed to me as done for me, than what I was perſonally obliged to do by the Law, or was eſteemed legally to perform; though I own as well as Mr. M. that Chriſt died in my ſtead; yea, and ſo obeyed too, as you'll ſee in this Book. But with him, farewell all Chriſt's Obedience or Humiliation, if we did not legally do and endure all the very ſame; and if ſo, he muſt take his leave of the greateſt part of the price of Redemption, *viz.* the value given to all Chriſt's Obedience by the Divine Nature; for I hope the Law never required that in Man's Obedience.

And ſince he lays ſuch ſtreſs on his point of the Incarnation being no part of Humiliation, let us Appeal to Competent Judges, *Phil.* 2. 6, 7, 8. *Chriſt Jeſus, who being in the form of God, thought it no robbery to be equal with God: but he*

he emptied himself of his Glory, taking on him the Form of a Servant, being made in the Likness of Man: And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. I have rendred ἐκένωσε, emptied himself of his Glory, and left out the two Copulatives which are not in the Original. The main Matter is reducible to these. 1. Is *emptying himself of his Glory* any Humiliation? I answer, it signifies more Humiliation, than ἐταπείνωσεν, which is rendred *humbled*, Vers. 8. The Word is as much as rendring all Glory and Honour vain or void, so used 1 *Cor.* 9. 15. 2. Is the Son of God's Incarnation intended by the Apostle when he saith he made his glorying void? It is certainly and eminently so. For 1. The Nominative Case to this Verb, is confined to the second Person not incarnate, *he being in the Form of God*, &c. He, even he so considered, before he was God-Man emptyed himself, or made his glorying void as to Manifestation, wherein could this properly be so but in becoming incarnate, for whatever Debasement followed after his Incarnation referred to him as the Effect of thus emptying himself. 2. The whole 7. Vers. is confined to his Incarnation as I have fully proved, he emptied himself being made in the Likeness of Man. P. 24, 25. &c. Vers. 8. *being found in Fashion as a Man*, is that which lets in what followed his Incarnation, though but one eminent Instance be given. *The Assembly of Divines*, Larg. Cat. Q. 47. *Christ humbled himself in his Conception*, in that being from all Eternity the Son of God, he was pleased in the Fulness of Time *to become the Son of Man*, made of

a

a Woman of a low Estate, and to be born of her, with divers Circumstances of more than ordinary Abasement. To wrigle himself out of this which he subscribed, he doth, I suppose, use the former Shifts. But to add no more, *Doctor Owen's* Expos. on the *Hebrews*, Chap. 3. Vers. 2, 3. P. 21. *This glorious one humbled himself into the Form of a Man*, of a Servant, unto Death, the Death of the Cross. *Phil.* 25. 6, 7, 8. You see his Comment on this Text. Reader, judge now of the Confidence and small Tenderness of this Man that should have a very peculiar Eye to this Opinion of his when he told his Hearers, P. 38. *So shall it go with your Souls, so will God deal with every one of you as you receive or reject those Truths of his*: A thing he calls a damning Error in me when I say so but of Mens being penitent godly Believers.

The second Point to be marked is, *That Believers are as righteous as Christ in Equality, as to Suretyship-Righteousness.* For that's the Point. He saith little here for it; and I have said enough in this Book against it; therefore a few words will serve. His Authors Rhetorical Sayings are more reconcilable to Truth than his Position. Mr. *Bradsham* affirms, That Pardon without the rigid Imputation of the Active Obedience, serves to all saving Purposes. But I'll dismiss this with these Remarks.

1. He builds his whole Notion upon a Suretiship-Righteousness, and never proves Christ to be any such Surety, as will at all infer, that we are as Righteous as he on that account. I have carefully weighed what he hath written; and find what he saith for it, *pag.* 10, is, *that he is called*

called a Surety, Heb. 7. 22. I grant it, and he'll find, I have proved that Christ is there called only a Surety of the Gospel Covenant; and therefore can, as mentioned in that place, be engaged to no more thereby, than what that Covenant includeth. Though yet I grant, that other Scriptures prove, that Christ undertook to be the *end of the Law for Righteousness*, and died in *our place* or stead, *&c.* of which I have insisted at large. And if this will not serve, he adds his All: *He who is obliged to pay anothers Debt, or any part of it, is properly, and in strictness his Surety.* Repl. But not always so, as that the Principal can be said to pay that Debt as much as he, nor be as just as he, nor be said to be immediately released upon his payment, *&c.* For if a Friend goes to a Creditor, and promiseth to pay part of a Prodigals Debt, agreeing together, that upon sundry terms, and in a fit time, and by degrees the Prodigal shall be acquitted and released; yea, and that his Debt shall be remitted to him in a way of forgiveness by the very Creditor, and he still be bound to certain Services thereby; I hope all the former daring assumptions are prevented, and yet the subsequent Surety engaged to pay part of the Prodigal's Debt. Should not Mr. M. *p.* 10, forbear saying, that holy Mr. *Baxter wrangles and rejects this Counsel of God against himself*, and cites the place where Mr. *B.* argues this point, and offer no better proof. But that's their way, he shall Reason, and they'll do their work by meer Reproaches, and cursed Censures.

2. He p. 75. saith, *That Christ's Resurrection, Ascension and Intercession, are not imputed to Believers*

lievers: Yet all the proof he brings for an Eternal Legal Union between the Elect and Chriſt, and their being one Perſon in Law, is, *That they are ſaid to be in him in his reviving, riſing from the Dead, and ſitting in heavenly places with him,* p. 59. So that what in one place is the inſtance and ground of Legal-Surety-Imputation, in the other is excluded from being imputed. I hope thoſe phraſes will by his followers, not again be pleaded for Suretiſhip-Imputation.

3. How dogmatically ſpoken is it, p. 76. *That if it be the ſame Righteouſneſs in which Chriſt and we ſtand, he and we are ſo far as that Righteouſneſs makes Righteous, equally Righteous?* *Repl.* But Sir, he and we come not alike by it; and we depend on it as in him for all; he ſtands not in it ſo as to need forgiveneſs, which we do; yea, that forgiveneſs is oft repeated to us after we are made Righteous: He is by it entitled to much more than we are, *&c.* of which elſewhere. And ſince he infers an *Equality* from a *Sameneſs*, let me ask, are we as *ſpiritual* as Chriſt? And yet it's the *ſame* Spirit that is in Chriſt and in us. Are we as much *beloved* by God as Chriſt our Mediator is? And yet *Joh.* 17. 26. Thou *haſt loved them as thou haſt loved me, that the Love wherewith thou haſt loved me may be in them:* Here's *As* and the *Same* Love, yet it were Impudence to pretend to be loved *equally.* Yea, *Verſ.* 22. *The Glory which thou gaveſt me I have given them:* Here's the ſame Glory, but muſt we be as glorious as Chriſt in Equality? Alas! Do not we ſee that the ſame Guilt of a Fact may lie upon many, and yet all not be guilty in the ſame Degree? Judge then,

what

what an Air of Aſſurance doth this ſhort-ſighted Man breathe forth in the next Words. *I can hardly think any Man is ſo forſaken of common Underſtanding as to deny it:* Becauſe he cannot give convincing Light, he'll threaten us into it by calling us *mad*, and had he thought that would have ſent more open Mouths after us, he would have given us that Term inſtead of *Semiſacinianе*, Men that hold damning blaſphemous Errors, and what not. But any Man that intimately knew Mr. *Baxter* (whom he loads with theſe Titles as well as others) and Mr. *M.* would not be long concluding which had more Underſtanding, Truth, Love to God and Man, Publick-ſpiritedneſs, Godlineſs, Integrity, and whatever makes a Goſpel-ſpirit and the Image of Chriſt upon a Man; to ſay nothing of Humility, good Nature, Freedom from Envy and Malice, &c. Yea, God bleſſed him, more to the real Converſion of Souls than a hundred Mr. *Maher's*; notwithſtanding his charging him with rejecting the Counſel of God againſt himſelf. P. 10. And to hold pernicious, Soul-deſtroying Errors; for it's him, whoſe Words he puts in a broken Light. P. 46.

4. He very oddly evades the Charge of the *Aſſembly*. Confeſs. *Chap.* 26. *A.* 3. viz. *This Communion which the Saints have with Chriſt, doth not make them in any wiſe Partakers of the Subſtance of his God-Head, or to be equal with Chriſt in any reſpect; either of which to affirm is impious and blaſphemous:* This Place I cited, but would not repeat the Words at *Pinners Hall*. To this he tells us, P. 76. This *muſt be taken in a limited Senſe*, &c. *for taken abſolutely it will not hold, Believers*

lievers are Menequally with Christ, &c. *Rep.* True, for he hath almost told us, we are hail Fellows with Christ, he was not humbled in being a Man, nor is he dishonoured in our being as righteous as he. He saith, P. 7. *Christ's Incarnation may as justly be said to be a Part of his Exaltation as of his Humiliation*: But though they intend not the being of a Man in what they so severely brand, yet they mean nothing if they exclude what is so great a Perfection of Christ as his Righteousness is, when they fix Blasphemy on saying we are *equal with Christ in any respect*, they must think his Righteousness such a Prerogative, that who will equal Christ in this, may next ask of him his Kingdom also, and Mr. *M.* hath given us a Handle for that upon our very being as Righteous as Christ. For, P. 25. He at large shews that Christ hath two Titles to Glory, a natural one, and an accumulated one, *viz. An acquired Title as our Surety*; and if you ask what Glory that is you'll find, P. 56. *It's that special Revenue of Glory and Praise which the Father, who began his Son from Eternity, and loving him with an infinite Love designed him.* Now then, if Christ's Title to all his acquired Glory be his Suretiship Righteousness, and as to that we are as Righteous as he in Equality, what can hinder us not only to have that very same Title to Heaven and Glory as Christ hath as he is our Sponsor! But I say what can hinder Believers Claim and Title to the very same high Throne in Heaven, and the very same Degree of Glory, as Christ, as their Surety hath a Title to, since Christ hath it? For that very Righteousness which they have as much of as he-

he himſelf, and that God gives, or rather pays them all of remunerative Juſtice; and that they are one myſtical Perſon with Chriſt, all which this modeſt Author affirms, P. 55. Reader judge, is this no other Equality than in being Men as well as Chriſt?

5. Though he talks ſo much of Suretiſhip Righteouſneſs, he gives an uncertain Sound of that Bond wherein Chriſt and Believers come into that legal Oneneſs. 1. One while *he was conſtituted a Surety in that Covenant between God and him.* P. 10. Thereby there was *a legal Union, and this Union was from everlaſting, and it was of ſupercreation Grace, and perfected in the Tranſaction between God and Chriſt.* P. 50, 60. Reader know; That I grant there was a Covenant of Redemption beforetime, and that therein Chriſt undertook to redeem and ſave elect Sinners, *&c.* But yet I deny, that by that Covenant Chriſt and the Elect were eternally one legal Perſon, or that he is their Surety in ſuch a Senſe, as will render them legally eſteemed to do and ſuffer all that Chriſt did purſuant to that Covenant; or that thereby they are as Righteous as he: Thou wilt find my Arguments in this Book, at preſent it's enough to ſay, we were never Principals in that Covenant, and therefore Chriſt could not be ſuch a Surety. The thing inſiſted on in that Covenant was Redemption Work, and the Salvation of Sinners, as fallen; but the redeeming and ſaving of Sinners, or our ſelves as Sinners, was never propoſed to us as our Duty; it was inconſiſtent and impoſſible to our State as fallen; and with his Leave, as it looks ſtrange the Elect ſhould

have

have two legal Heads at once, *viz. Christ* and *Adam*, so if Christ and Men were eternally one legal Person, I doubt it may as well be proved that Christ legally broke the Law in the Elect's breaking it, as the Elect kept the Law in Christ's keeping it; Well, thus far, here's a Surety without a Principal, and a Work or Debt which none was ever bound to, but him that is called a Surety in a Sense that many must be said to do and pay as much as he. 2. Another while Christ's Name was put *into the original Bond in which we by the Law and Covenant of our Creation were bound*, P. 10. He told us before he was constituted a Surety in another Bond, *viz.* The Eternal Compact; if so, then his Name is put into this Bond, in performance of his antecedent Suretiship, and not made a Surety by putting his Name in this Bond; then it follows, that what he doth pay of this Bond can be said to be paid by us no otherwise than according to the Nature of his Suretiship in the former Bond, wherein we have seen he was principal and sole Undertaker, I am glad by this that I need not argue with him, that if Christ was a pecuniary proper Surety with us in the Covenant of Works, then it was either absolutely or disjunctively: if *absolutely*, that *he* would keep it, then we were not Parties at all engaged. If disjunctively, *viz.* That either we *or he* would keep it, then it was never broken, for he hath kept it, and his Obedience, without any Suffering sufficed to fulfill it, *&c.* But Mr. *M.* granting, and that truly, that Christ was constituted Surety in the Covenant of Redemption prevents my insisting on such things, Only still

note

note, as I have elsewhere proved, that Christ being made under the Law (which he means by putting his Name in the Bond.) was the *Effect* of Christ's Suretiship. 3. Yet inconsistently enough, P. 14. Christ was made our Surety, *his Name was not only put into the Covenant of Works, but into it as a broken Covenant.* Here all is ruffled again, and how shall we unriddle it? He was but now constituted a Surety in the eternal Bond, but he is here made a Surety in the broken Bond: He that distinguished between assuming our Nature and being conceived, no doubt, will find some Difference between *constituted* a Surety, and *made* a Surety; for that he must do or he contradicts himself. Well, I grant that Christ came in our Nature to obey the Law we had broken, and bear the Punishment we had deserved, and answer the End of the Law which we had frustrated. But this will not make him such a Surety in this broken Bond, as shall make us legally accounted to do all, and suffer and answer all, and be as righteous as he that did it, though it be in his very Righteousness that we are saved, notwithstanding we have failed in all this. For I ask when he put his Name in this broken Bond? Sure not before it was broken, then he was Surety before: Again, when he did put his Name, did he do it to the same very purpose as we were originally bound, *viz.* that we might live by our Innocency and Obedience as our Righteousness? No, it was to redeem us from the Effects of our own Disobedience. Did he engage that we should do and suffer what would be a Price of our Redemption and Salvation?

No,

No, he was to do it himself in his own legal Person, I say legal, because the divine Dignity of his Person gave the legal, yea, supralegal Value in God's Account to what he did and suffered; for one meer Man's doing and suffering what the meer Law injoined, would not have satisfied for Millions, and the broken Bond it self did not require a *divine Person's* obeying any more than the whole Bond did, though the Attainment of its Ends did so. Again, if Christ's Suretiship was so limited within this broken Bond, than as he was bound to do and suffer no more than it required, so neither he nor we are entitled by that Obedience to any more than this broken Bond at first covenanted to give: Yea further, Mr. *M.* saith, P. 57. The *elect were constituted (at first) under another Head, and under another Covenant, which had nothing in it of Christ and his Righteousness, either to be brought in for them, or to be applied to them.*

Reply. But if Christ's Righteousness be no higher than that Covenant did require before it was broken, the Righteousness of perfect *Adam* had been as great as Christ's: And if the unbroken Covenant was the same as the broken Bond, How should the unbroken Covenant neither have nor require any Righteousness of Christs, and yet the broken Bond measure and limit Christ's Righteousness, and Sentence us legally Righteous for it. But if, as Mr. *M.* saith, the Covenant with *Adam* and the Elect was *another* Covenant from the broken Bond; then we are not under the Covenant requiring what at first it injoyned, and being federating Parties only in the first,

and

and ſubjected to Penalty only by it as it's broken: Here's no Obedience-work for a Surety, nor place for a proper Surety in bearing the Penalties. But I have elſewhere enlarged, and therefore conclude, That ſuch Confuſion about the Suretiſhip ſhould abate Mens regard to his Cenſures, againſt ſuch as will not own he himſelf knows not what, and proveth none ſees how.

6. I find after all, that this Equality of Righteouſneſs between Chriſt and us, is not ſo much from Legal Union, or Judicial Imputation, but from a Coaleſcence of Believers into one myſtical Perſon with Chriſt by Vital Union. Thus p. 55. *Between our believing and our being juſtified, there comes in our Coaleſcing into one myſtical Perſon with Chriſt by this Vital Union, and our having his Righteouſneſs upon us unto the Juſtification of Life; and ſo our being juſtified is not the next or immediate effect of our Believing*, &c. Here indeed; if I underſtand what one perſon is, he may well argue we are as Righteous as Chriſt; for we are Chriſtified with Chriſt, not in Name, or on Account of his undertaking, or his being the Head of the Church as his myſtical Body: But as being one myſtical Perſon, oppoſed to a Legal Perſon, than by pointing at any Believer, you may avoid the danger of *Joh.* 8. 24. *If you believe not that I am he, you ſhall die in your ſins.* Mr. *M.* may riſe higher than that we are as Righteous as Chriſt, and ſay we are as Holy as Chriſt, as Honorable as Chriſt, as Wiſe as Chriſt; and ſo interpret his proof, 1 *Cor.* 1. 30. Nay, are we not aſſumed into a Perſonal Union with the Eternal Word, as the Humane Nature

of

of Christ is; which I think is unavoidable, unless Christ hath more Persons than one? Besides, his being a legal Person, which he opposeth this mystical Person to. And that he means something like this, hear him p. 60. *It's called a Vital Union, because in effecting it, there is a Vital Touch, as I may say, between Christ and us, and a clasping each on other.* Compare this with P. 63. *The Humane Nature of Christ leans on the Godhead in the Son, and hath the Eternal Power of the Deity clasping about it, and holding it in that Union,* &c. *The Eternal Power of the Godhead in Christ (and not so much the strength of any created Principle of Grace in us) holding our Hearts unto him, and causing them for ever to live upon him.* Can you find much difference, though he pretend a Disproportion? The Awfulness of the Subject restrains me from exposing this affected Cant, which is the only Gospel with these Men, because its *Mystery, i. e.* unintelligible Nonsence fitted to a Rosocrucian or Behemist: It is not enough that Christ is the Author of all in us, and the Securer of all promised Good to us; and that he condescended to confirm this, and comfort our Souls by such gracious Instances of a Mystical Union, as that between Vine and Branches, Head and Members, Husband and Wife; yea, that the same Spirit dwells in Christ and us, each of which inform and assure to us, the Blessing designed to be signified thereby, but not whatever our Profane Fancies may wrest a Metaphor, or force an Expression to. Must Men strain it to one Person, whereby Christ's Prerogatives and our Vile Defects are in com-

mon to Christ and us? Is this to let *Christ in all things have the Preheminence*? Col. 1. 18. The Scriptures needed not so many Metaphors to represent to us the several Benefits we have by Union with Christ: This one would have served for all, yea, far exceeded all; only that one Person would consist but with few of them, nay with none; Head and Members do not make one Person, but one Body; yea, one Spirit in Christ and us doth not make one Person, unless you'll make the Holy Ghost to be an animating Soul to the Body, and so be the chief constitive part of the whole Person: What will a deluded vain Fancy expose Men to at last?

Exceptions against some more Passages in Mr. M's *Book.*

I Have been already engaged to hint at some, yet among many obnoxious enough, let's consider some more of his *Stamina*.

1. That *God hath ordained Christ to do all with God for the Elect, and that he shall be all from God to them*, &c. *All, I say, that in the ruined Condition they need to bring them to that heighth of Happiness*, &c. P. 56, 58.

Reply. If he had meant only that Christ was to do all with God in a way of Satisfaction, Impetration, Merit, or Intercession, it were true; but as he words it, it may be very Erronious; and it is to Screw an Error he doth thus express it. Hence, because he finds Re-

pentance

pentance and Faith are so necessary to our Salvation, he hath in his Pulpit endeavoured to inform Men how Christ repented, and that he repented for us; and though he doth not publish it in this Sermon as he did elsewhere, *That Christ believed for us*; yet you'll see presently, how much he endeavours to convince us that he did so; for if he believed whilst humbled, it was for us, and it's imputed to us, as he oft in this Book affirms. Had I Mr. M's liberty, what would I call this Error; for though it's in Christ's Strength and Grace that we Repent, Believe, turn to God, and do good Works; yet if we do not these as our Personal Acts, Misery will be our Portion. *If you* (not I) *believe not, you shall die in you Sins*, John 8. 24. *Except you* (not I) *repent, you shall all perish, saith Christ*, Luke 13. 3. *I say, Except your Righteousness* (not mine) *exceed the Righteousness of the Scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven*, Matt. 5. 20. Had Mr. M. been an Auditor, he had not said, Lord thou understandest not the Gospel; it's *thou* art to do these things, this is the *deep Counsel of God*, however legally thou speakest: He might as well say, it's thou Christ shall perish, as thou Christ art to repent.

2. *Faith is a prime and principal part of our Being, conformable to the Image of Christ*, &c. *He is the first Pattern and original Copy of Believing*, P. 62, 63.

Reply. Is Christ's Faith the Pattern of Faith in Christ? I remember somewhere Dr. *Goodwin* speaks of God's trusting Christ till he was Incarnate; and of Christ's trusting the Father

ſince the time of his Sufferings: Yea, we may eaſily grant that Chriſt believed God's Promiſe; and, as a Man, depended and relied on God's Power and Truth. But this is no other Faith than *Adam* in Innocency acted, than the Law of Works directed to. By this account we may think better of the State of Pagans than moſt do; for without Goſpel-Revelation they may believe in God, truſt him, and depend on him. But what is this to the account the Scripture gives of Faith in Chriſt? Did Chriſt *come* to himſelf as a Saviour? Did he *receive* himſelf as a Crucified Redeemer? Did he *eat* his own Fleſh, and *drink* his own Blood for Eternal Life? Did he *plead* his own Merits, and rely on his own Righteouſneſs for *Pardon*, and reſtored Peace? Did he *conſent* to be married to himſelf? Did he *look* to himſelf for Healing? Or to uſe Mr. M's account of Faith in this very Page, *Did he go out of himſelf unto himſelf for all?* Yea, take part of his Deſcription of Faith in Chriſt, p. 39, 40. 1. *The Subject of Faith is the Heart of a convinced broken-hearted Sinner*, &c. *The very Nature of Faith, and the acting of the Soul in it, is ſuch as doth imply and include a Sight and Senſe of Sin and Miſery, and a lively heart-influencing Conviction of utter Helpleſneſs in a Man's ſelf, and unworthineſs to be helped by God*, &c. Reader, Doth Chriſt's Faith in the *Nature* of it, imply a Senſe of utter Helpleſneſs and Unworthineſs in himſelf, or of his Sin and Miſery? The Reaſon he gives for Juſtling out ſuch as *Abram*, and ſetting up Chriſt for the original Copy of believing in himſelf is this, *The Humane*

mane Nature of Chriſt lives and ſubſiſts in the ſecond Perſon, leaning on the Eternal Deity of the Son of God, it hath its Subſiſtence in the Boſom of the Godhead, &c. and hath the Eternal Power of the Deity claſping about it, P. 63. The Apoſtle did not know this Faith, when he ſaid that Charity was greater than Faith: Well; as Sublime as this Reaſon ſeems to be, I will venture to ſay, This is not that Faith in Chriſt which the Goſpel requires of Sinners. 1. I will give you a Reaſon of Mr. M's, which beſure is none of the beſt, P. 7. *Chriſt's dwelling in our Nature is no part of the Puniſhment of Sin, for then the Divine Nature only is puniſhed, and not the Humane at all, nor the Perſon.* It's a bad one for what he brings it, ſince that Aſſuming the Nature and dwelling in it differ, and I have anſwered it before, and it needs a great Allowance to keep it from. But if the Sufferings or Acts of only one Nature be not the Sufferings or the Acts of the Perſon of Chriſt; then the acting of Faith of the one Nature on the other Nature, is not acting of Faith upon the Perſon of Chriſt; and conſequently not Goſpel-Faith, which is to be acted on the Perſon of Chriſt; here the Humane Nature believes, but that is not with him; *Chriſt* that *believes*, it believes on the Divine Nature, and that with him is not Chriſt who is *believed on*: What now is become of Chriſt's Believing even by his own Reaſoning? 2. The Object of Faith in Chriſt, is God-Man Mediator, a Crucified Chriſt, *&c.* but the Deity of the Son of God abſtractedly conſidered, is not God-Man Mediator, *&c.* Truly if our Goſpel-Faith is

ſpecified by this, I ſee not the need of Chriſt's Incarnation or Death, yea, or regard thereto. 3. This leaning, and eſpecially to the purpoſes aſſigned to this Act of Chriſt's Humane Nature, is not all that which is Eſſential to the Faith in Chriſt which the Goſpel requires. But why ſhould I Scribble the little Paper left? It's like the Reaſons he gave for Chriſt's Repenting, *viz. The reproaches of them that reproached thee, are fallen upon me*; and he *was a Man of Sorrows, and acquainted with Grief.*

3. He plainly diſcovers his Mind to be, that Faith is an Act of the Soul whilſt ſpiritually dead and unregenerate, P. 61. He joins with ſuch as ſay, *Faith is the means and way of our being made ſpiritually alive, rather than our acting Life, as being already brought into a ſtate of Life, as the Bodies Claſping hold on the Soul by the animal Spirits*, which are Corporeal things, *is rather the means of Life, than an act of Life*, &c. P. 62. *Suppoſe that the principle of Grace begotten and created in us in Regeneration contain in it the Habit of Faith, which I will not now call in queſtion*: Yet, &c. P. 32. *All our new Obedience, and all the Graces of the Spirit comprized under that one word Love, are the Effects and Fruits of our being juſtified.* P. 60. *In Union* (by Faith which is the cauſe of this Union) *we are brought immediately into a ſtate of Spiritual Life, firſt Relative, then Qualitative*, &c. *Repl.* Here, with the *Arminians*, he denieth the habit of Faith neceſſary to the actings of Faith: He is contrary to the *Aſſembly* of Divines, who tell us, That "God in *effectual Vocation*, takes away the Heart of "Stone, and gives a *heart of Fleſh*, renewing

"their

" *their Wills*, and by his power determining " them to that which is good, and effectually " drawing them to Jesus Christ, *Conf. Cap.* 10. *A.* 1. & *Q.* 2. Man is altogether Passive therein, " until *being quickned* by the holy Spirit, he is " *thereby* enabled to answer this Call, and to " embrace the Grace offered, and conveyed in " it. *Large Cat. A.* 73. Faith justifies a sinner " in the sight of God, not because of those other " Graces which *do always* accompany it, or of " good Works that are the *fruit* of it. Here we see, that there is a *quickning regenerating Work and Change on the Heart and Will*, in order to the Act of Faith; and that there is no Faith unaccompanied at any time by other Graces, and that by *good works* they intend not such Graces, *&c.* Did not Mr. *M.* tell us, *p.* 60. *that in effecting our Vital Union, there is a Vital touch as I may say between Christ and us, and a Clasping on each other.* Is there a Vital Touch before Life, or a Clasping while we are Dead? Doth the Mind see Christ whilst it's Blind, or the Will embrace him whilst it's morally *dead*, impotent, unperswaded, and averse? Do we consent to Christ, and Covenant with him, whilst Satan, Sin and Enmity Reign in our Faculties; or open the Door to Christ whilst these keep the Keys? God, saith the natural Man, *receiveth not the things of God, because they are spiritually discerned*, 1 Cor. 2. 14. but Mr. *M.* saith, yea, it's while they are *natural* that they see Christ and close with him: Here's a knowledg of an ignorant Mind; here's a coming and receiving without Life. Here's a Faith the Gospel Covenant never promiseth; for it's not includ-

ded in God's Writing *his Laws in the Heart.* The whole ſtreſs of Salvation is laid by him on an Act of a dead unregenerate ſinner, and Men are juſtified while the Soul is not *turned from darkneſs to life, nor from the power of Satan unto God,* Acts 26. 18. it were worth asking him, whoſe Act this Act of Faith is? It's not a Humane Act, unleſs you can ſuppoſe the Mind and Will can Act without any Vital Principle, yea againſt it's own prevailing Principle: Here then muſt be a force, and unactiveneſs too in our very acting; and it's a ſtrange *Claſping* of what we hate and abhor. I doubt here may come in again *Chriſt's believing for us.* However, he muſt think 1. That our Faith after we are alive, is either a Faith *ſpecifically diſtinct* from that which juſtified us, or it's ſtill an Act not effected by a regenerate Principle, but is ſomewhat either *below* Life, or *above* Man, even when he is ſpiritualized, he ſeems to bid at both: His *Simile* is for the firſt; *the Spirits,* which he ſaith *are Corporeal,* Claſp about the Soul for Life; ſo it ſeems our Faith is a dead thing always, never made Life or Living; any more than thoſe Spirits are made *Soul;* otherwiſe it loſeth its Claſping meetneſs, as they would do in ceaſing to be *Corporeal.* Yet other times he makes it look like a Divinity Claſp about us. 2. I do now ſee a little why the Man is ſo againſt God's giving us any ſaving Benefit in any way of Reward, though not of Debt: It's becauſe Faith is the only thing ordained (not required) as a Phyſical means on our part; and this is ſo *low* a thing, that a dead ſinner may act; or ſo ſublime, as not to be a

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Humane Act. 3. Again, I see why he doth still confine our Justification to the end, to the first Act of Faith; yea, and deny the immediate influence of Faith on our Justification; for if you should bring it among Duties, or to be under the Notion of a Duty, all is spoiled: No, it must be a meer Physical Band of Union, not enjoined by God as our Ruler, but appointed as the Corporeal Spirits for Ligaments. I dare not touch the Philosophy part of that, lest if I name *Embrio*, he should Curse me anew. 4. I know now at last, why he thought me a *Pelegian*, (the selfish reason why he writ it to *London* I knew long since) because I in a Printed Sermon put the Act of Faith after spiritual Life; it seems I should have said with him, *That in Union with Christ as one mystical Person (which is by the efficient causality of Faith) we are brought into a state of Spiritual Life, Relative in our Justification and Adoption, and then and thereupon Qualitative*, &c. p. 60. His Proofs for Faith before Life, because Christ promiseth Life upon believing, are contemptible; as if further spiritual Life, and Pardon, and Eternal Glory, be not Life as well as Hell is Death, and some sinners twice dead.

4. The Faith he so much insists on, hath not all the Essentials of a saving Faith. I know many Worthy Men distinguish between Faith *quæ justificat*, and *qua justificat*; and no doubt the Soul hath an especial respect to Christ as Priest, and his Righteousness in order to Justification. But our Discourse is of the Faith *quæ justificat*. What that Faith is, he tells us P. 62. *Faith is a going out of our selves unto Christ*

for all. And p. 40. *The Hearts acting towards this Object in its believing, is most properly in a way of truſt, and dependance, and affiance.*

Rep. 1. We have juſt ſeen, it wants a Vital Principle as it is the Act of an unregenerate dead Soul. Now this brings it, in the Judgment of moſt Divines, to be no *ſaving act* at all, no ſaving Faith, becauſe the Act of a Natural and Dead Sinner. 2. I need not mention that it is no *obediential* Act: And note, That when our Divines deny that Faith is not Imputed as an Act of Believing, or as an Evangelical Act of Obedience; they ſay, it's not as ſuch imputed as our juſtifying Righteouſneſs, which I grant. But they poſitively affirm, that the Faith by which Chriſt's Righteouſneſs becomes imputed, is *an Act of evangelical Obedience*, Confeſſ. Chap. 11. A. 1. Again, 3. I will not inſiſt how far the Aſſent of this Faith is limited, as to its Object as well as its Nature. 4. I do grant, That by Goſpel-faith we truſt in, and depend on Chriſt as our only Saviour; and that by it we go out of our ſelves to Chriſt for all Attonement, Merit, Cauſality of Acceptance of all we do, and Strength and Grace to enable us to all. 5. Yet, ſee how much more the *Aſſembly* includes in ſaving Faith, *Confeſſ. Chap.* 14. *A.* 2. "By this Grace (Faith) a Chriſtian believeth "to be true, *whatever* is revealed in the Word "for the Authority of God himſelf ſpeaking "therein, and acteth differently upon that "which each particular Paſſage thereof con"taineth, *yielding* Obedience to the Commands "*Trembling* at the Threatnings, and *embracing* "the Promiſes of God for this Life, and that

"which

" which is to come; but the principal Acts of " ſaving Faith are *accepting, receiving, and reſtin* " *upon Chriſt* alone for Juſtification, Sanctifica-tion, and eternal Life. 6. His Faith wants the receiving of Chriſt, if not wholly, yet as a *Prophet and Lord*: Whereas true Faith *receives Chriſt Jeſus the Lord*, Col. 2. 6, 7. Here's no *yielding* up our ſelves to our Redemer's Conduct, no *Dedication* of our ſelves to him as our Owner, Guide and Ruler, nor *Conſent or Engagement or Purpoſe of Heart to do ſo*: Whereas Goſpel-Faith is ſuch a Truſt of and on Chriſt, as includes *a yielding up our ſelves* to him, to be ſaved by him in his way; as he ſets down the Terms, *viz.* To deny our ſelves, take up his Croſs, be his Followers and Diſciples, *Iſa.* 44.5. *Luke* 19.14,27. *Rom.*6.13,16. *Luke* 14.26,27,33. *Jer.* 30.21. 8. Here's no purpoſe of Heart to renounce the World, Fleſh and Devil, who are Chriſt's Rivals and Competitors; to whom we before, did yield up our ſelves, 1 *Pet.*3.21. *Jo.*5.44. Faith is a ſtrange Conjugal Conſent, wherein the Wife promiſeth no Duty or Loyalty; only expects all to be done for her.

Obj. *If we truſt and lean on Chriſt we ſhall do theſe.* *Anſ.* 1. It's as true if we do theſe, we ſhall and do lean on Chriſt; and by that rule may as well call theſe Faith, and leave out that. 2. It is not a ſaving Truſt in Chriſt that doth exclude theſe, or is without them. This is plain, becauſe the Act of Goſpel-Faith is oft expreſſed by theſe as well as by Truſt; and a Sentence of Condemnation lies ſtill upon a Soul that wants theſe, and is under the power of their contraries, *We will not have this Man to*

Reign

Reign over us, was the Language of Unbelief; *and for this they were ſubject to Death*, *Luke* 19. 14,27. 3. The Scriptures tell us of inſtances of a Truſt and Leaning, that proved deſtructive for want of theſe other things, and certainly will prove ſo to all others, *Mic.* 3. 11. *The Prieſts teach for hire, and the Prophets divine for money, yet they will lean upon the Lord and ſay, is not the Lord among us, none evil can come upon us?* No doubt, the Fooliſh Virgins had a degree of Truſt in Chriſt; but were loſt for want of Oil, though they looked for ſo much from him. 4. As he wordeth it, and joineth it in other places; it looks to be a meer Contemplative Act, which as a Man unregenerate doth with him perform, ſo a Carnal Man may do it for indulging his Sloath and Careleſneſs, *q. d.* I will now and then apply to this Meditation, Chriſt ſhall do all for me, I truſt him to do ſo, and therefore I am ſafe, though I do no more; yea, I ſhall be damned if I ſtrive to do any thing elſe as a means of obtaining ſaving Benefits, though it be in Chriſt's Righteouſneſs that I expect all. We are warned *Mat.* 7. 21. *Not every one that crieth Lord Lord, ſhall enter into the Kingdom of Heaven. but he that doth the Will of my Father*; and this was to enforce that Charge, *Enter in at the ſtrait Gate.*

5. He aſcribes too much to Faith, as imperfect, dead, and unholy a thing as he makes it; even more than I dare for a World aſcribe to that which is the true Goſpel-Condition. P. 51. *There is between our Believing and this Righteouſneſs being upon us, a reference of Cauſality,*

Repl.

Repl. We must be destroyers, and be destroyed, for saying God requires Faith, suspending Pardon till we believe; and by his Promise, securing it to us when we believe, though we expressly deny all Causal Influence, and confine the Condition to the meer Frame of the Object; and do leave Justification in all its Causes entire, as the Benefit to be given in Christ's Right to him that is a Believer. Yet our Accuser, Witness and Judge, can innocently cry up a *Causality*, a real and proper Causality; a *mediate* Causality of Justification, an *immediate* Causality of Union with Christ, which is the greater benefit. *P.* 52. *My short Legs can follow these small strides.* It's a Cause of Justification; but how? By more than that Rule, *causa causæ est causa causati.* Faith is a Cause of *Union*, that Union is a Cause of Christ's Righteousness being upon us, and that Righteousness being upon us is the Cause of Justification; and so Faith is an influential Cause of Justification. If you go *forward* with what Justification is the Cause of, and what that is also a Cause of, Faith is a Cause of even as much, and in the same sort as it is of Justification; and if you go backward to the next Cause of Faith, and to the Cause of that, and even all that is the Cause of Justification, as much, and in the same sort as Faith is. And what kind of Cause is Faith in all? It's always with him a Phisical Cause, a natural *touch* and *clasping*. Yet *P.* 52. he saith, *it's by God's Constitution and Ordination*; hopeful words; but he soon throws it out of a moral Causality again, and brings in to the Corporeal Spirits Clasping about the Soul, Here's a *Cove-*

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nant-Consent, without an Act considered as any way *Moral*; a strange thing to any Man of Sense, who must know, that Acts are considered only as *Moral* Acts in every *Covenant*.

6. He accounts all Performance of any Duty with an Expectation of any Saving Benefits as Morally connected therewith, to be in a legal *Manner and Spirit, from legal or old Covenant Principles, and unto old Covenant Ends*, &c. P. 28. Compare p. 71.

Reply. I have fully proved, that though nothing done by us is the Righteousness wherein we stand before a Just God, or the Merit of any Good, or Atonement for Sin, or instead of a legal Righteousness: Yet there is in the Gospel a Display of Authority, though in a way of Grace, and a Rectoral way fixed for giving out the Effects of Christ's Obedience in his Righteousness, as Benefits encouraging to Duty: And in that way we must expect them to the Glory of God's Truth and Promises, and we wickedly Presume in expecting them otherwise; and hereby Obedience to Christ and the Righteousness of Christ are not opposed, nor old Covenant-ends pursued. Mr. *M.* saith P. 49. *Faith hath no Influence, no not so much as in a way of Instrumentality to confer upon us a Right and Title to Christ's Righteousness; all the Influence that Faith hath, is to our actual Possession of it.* I grant 1. That Faith is not our Justifying Righteousness. 2. That Christ hath merited the Elect shall have it. 3. That it is the Gospel-Promise is our Title and Charter; yea, 4. I deny all Causal Influence to our Possession. But as to him who ascribes to

Faith

Faith a Causality, I would ask 1. Doth not the Gospel adjust by its Promise, that it is the Believer it will invest in this Possession of Righteousness. 2. Doth not this Promise entitle a Believer to this Possession, and bar the Unbeliever. 3. Doth Faith then no way affect our Right or Title to the Possession thereof? Doth it not render us the Persons whom it so entitleth thereto? And is this nothing, though it be not the Righteousness for which we are Justified as legal Obedience was to be?

7. He ventures too far in making the Crown of Glory and Justification to be Effects of *Remunerative strict Justice as to us*, which is untrue, notwithstanding Christ's Righteousness is imputed to us. P. 12, 13, 15. Among many other Expressions of this kind, he saith, It is the Constitution of God, that all the Saving Good and Blessing which shall be given *us*, shall *be given* not only by Free Grace, but by the Hand of Justice. *Reply.* If he mean only that the Consideration upon which all Saving Good was granted, is a Righteousness that answered strict Justice: I grant it. But to say (which he seems fully to intend) that the Righteousness of Christ is so imputed to us, as that Benefits are actually conferred on us in a way of Remunerative Justice *as to us*, I deny, and say it is a Thousand Fold worse than they whom he Condemns durst ever have a thought of. I own also it's a Reward of Justice *to Christ*, that Believers should be Justified and Glorified: But Justification and Glory are given of meer Grace to those Believers, though in a Gospel way of Government; They cannot plead, Now Lord

I have Chriſt's Righteouſneſs on me, I have a Claim to theſe, as a Debt or Reward due to me from Remunerative Juſtice: For though Chriſt give the Crown in his own Right, and his Right to ſecure that Crown; yet he reſerves the Claim of Juſtice to his own Perſon, and we muſt accept of all even at God's Hand *of Gift*. Sinners ſhall not have the Saviour's Plea in themſelves, though he will plead it for their Good. There is more Spiritual Pride in this kind of Talk than many imagine; the Gift of God is Eternal Life, even when he gives it; and not only as to antecedent Cauſes, we look for the Mercy of Chriſt to Eternal Life, *Jude* 21. and it's ſtill for Chriſt's ſake we muſt intreat and expect, and not for our own, nor for any thing as it's ours, whatever be the Effect of the Imputation of Chriſt's Righteouſneſs on us.

8. That which he calls *telling a Story* to us *of the deep Counſels* of the Wiſdom and Grace of God, how this Righteouſneſs is upon us, from its *firſt* and *higheſt Original*, is in ſeveral things an unſafe Account; and greatly to the Diſhonour of Father, Son and Spirit. Some parts of it I have already conſidered, I now ſhall briefly obſerve theſe things, 1. He ſtrikes at the Eſſential Glory of the Son of God. 2. He deſcribes the Fall of Man very Diſhonourable to God. 3. He much miſtakes what is moſt properly the Glory of God. 4. He leaves out Man's Acknowledgment of the Holy Spirit in the Work of Salvation.

1. Mr. *M.* ſtrikes at the Eſſential Glory of the Son of God: Before I prove this, I would premiſe,

premiſe, 1. The Son of God as ſecond Perſon in the Trinity, is equal to the Father in Eſſence and Glory, though he be *of the Father*, as to the Mode and Manner of Subſiſtence. Hence he hath the ſame Divine Perfections and Glory. 2. Whatever is aſcribed to Chriſt, before he aſſumed the Humane Nature, muſt be ſuch as is conſiſtent with his Divine Nature as the Son of God, and proper thereto. 3. Nothing is added to the Divine Nature, as in Chriſt by its Union to the Humane Nature, beſides relation to that Humane Nature. 4. The Perſon of the Son of God was compleat, before he aſſumed the Humane Nature; and therefore the Humane Nature is no Conſtitutive part of the Second Perſon; but, as Dr. *Ameſwell* ſaith, is only as an Adjunct. If Mr. *M.* mean more, it's horridly Dangerous, when he ſaith P. 8. *The Humane Nature belongs to the Conſtitution of Chriſt's Perſon as he now is.* And looks the worſe for his words P. 7. *Chriſt's dwelling in our Nature, is no part of the Puniſhment of Sin, for then the Divine Nature only is puniſhed, and not the Humane at all, nor the Perſon.* As if what terminated on one Nature only, did not terminate on Chriſt's Perſon; and by the ſame Rule, the Acts confined to one Nature, as their Principle, are not the Acts of his Perſon, unleſs they be the Acts of both Natures. 5. Since the Incarnation we frequently meet with a Perſonal Communication of Properties; what is proper to either of the two Natures, is aſcribed to Chriſt as God-Man, as *Chriſt died*, &c. 6. Yet there is neither a Tranſfuſion or Communication of the Properties of one Nature to the

the other; nor muſt we aſcribe to his Perſon any thing in any manner that would tend to the Confuſion of the two Natures. 7. All the Glory or Humiliation that can be juſtly aſcribed to the Son of God as ſuch, cannot infer any Change in or Addition to him, and muſt be confined to what is *Manifeſtative and Relative*: His Glory may appear more, but cannot be added to; it may be obſcured, but it cannot be really diminiſhed. 8. Hence whatever Addition of real Glory or Afflictive Suffering belongs to Chriſt, it is with reſpect to his Humane Nature. This was only capable of Rewards, of being Exalted, of being Deſerted, of God's hiding his Face and Dying. I ſhall now evidence, that Mr. *M.* ſtrikes at the Eſſential Glory of Chriſt as the Eternal Son of God.

1. *He* makes Chriſt, as the Eternal Son of God, capable of an Addition to his real Glory as God, P. 56. "God the Father from Eter-"nity, begat his Son, the *Second Perſon* in the "Trinity, and loving *him* with an infinite "Love, deſigned a ſpecial Revenue of Glory, "and Honour, and Praiſe unto *him*, as from "all his Creatures in their Kind and Way, ſo "more eminently from and in a certain Num-"ber of Mankind, *&c.* The End and *Upſhot*, "and laſt Iſſue that all his Counſels about "them comes to, is this, That they may be "brought to the *Acknowledgment of the Son of* "*God*, &c. P. 61. You ſee how the *grand* "Original Deſign of God, to bring in a Re-"venue of ſingular Honour, and Praiſe, and "Glory to his *Son* Chriſt, is brought about, *&c.* I ſhall preſently repeat more: Let's conſider,

1. It's

1. It's plain he intends the Son of God as ſuch; It's he as *begotten* from Eternity; he as the *Second Perſon* in the Trinity; it's he as loved with an *infinite* Love; yea, from being ſo infinitely beloved as God's Eternal Son, the Contrivance had its *Riſe*. The Deſign in the *Upſhot* is, That he might be acknowledged to be *that Son* of God. It cannot be meant, that this Additional Glory might be deſigned for him as foreſeen Mediator, or as in Fleſh; for this Deſign is the *firſt ſtep*; and this Glory of the Son, is the *Original* of all the Contrivance: He was, purſuant to this purpoſe, made a Mediator and legal Head; and he tells us, to confirm this, That for this end of bringing a Revenue of Glory unto his Son, in the Salvation of the Elect, *God ordained that he ſhall do all with God for them, and he ſhall be all from God unto them*; which is his ſecond ſtep; and therefore what is ſubſequent to this in Intention, cannot be before the other; his Office and Incarnation are but *means* to this end: So that no Doubt can remain, that Chriſt is in this Deſign conſidered as the Eternal Son of God. 2. Let's weigh how he deſcribes the Glory intended: It's an *eſpecial Revenue of Glory and Honour*: It's a Revenue of *ſingular Honour and Glory*, ſomewhat that made him more Glorious than he was as the Son of God; nay, it was his being *acknowledged to be the Son of God*; which is the *Upſhot* of the Deſign about him; as if though he were Son before, yet he would not have been acknowledged to be the Son of God, without this added Revenue of Glory.

2. He

2. He makes the eternal Son of God, conſidered as to his Divine Nature, to be for a while under the Frowns and Diſpleaſure of God.

3. He makes the eternal Son of God as God, to be capable of an acquired Right, ſuperadded to his natural Right, even to his eſſential Glory as God; and alſo of an acquired Right to that Love, which he enjoyed as the Son of God in the Divine Nature before he was the Son of Man. Take his Words, p. 25, 26. 'Tis true, 'Chriſt hath another Title and Right to the 'Love of God and unto Heavenly Glory, *viz.* 'by the Prerogative of his Birth I mean his Eter-'nal Generation as he is the only begotten Son 'of God: But though *he* was rich, yet ſuch is his 'Grace, that for our Sakes *he* became poor, he 'conſented (not to *forego his Title*) but for a 'Time to forego the *actual Enjoyment* of the 'full Fruit and *Benefit of it.* He was con-'tented to *lay aſide his Glory* for a Time, and to 'dwell here below on Earth, under the Frowns 'and Diſpleaſure of God his Father, untill he 'ſhould fully, to the utmoſt Farthing, have paid 'our Debt, but then he was to be *reſtored and* 'raiſed up to the Enjoyment of his Father's Love, 'and Heavenly Glory, in the Virtue of that 'forementioned *double Right or Title*, viz. both 'as the Son of God by Nature, and as alſo 'having diſcharged all the Debt of the Elect 'as their Surety. This latter being *accumulated*, and *ſuperinduced* upon the former, and there-'fore being not a Natural but Acquired Title.

1. You ſee that it is the eternal Son of God, conſidered as to his Divine Nature which was under

under God's Frowns and Diſpleaſure; for it was only as to that Nature his Perſon was the Subject of God's Love *before* his Incarnation, and it was that Love he alone could be *reſtored* and raiſed to, which he had *before* his Incarnation, and there could not be a reſtoring and raiſing to the Enjoyment of this Love as to this Nature, unleſs that he was under the Frowns and Diſpleaſure of his Father as to his Divine Nature. For, whatever Nature he *enjoyed* the Love of God in, before he did forego the Enjoyment of it, and to the Enjoyment of which he was *raiſed and reſtored*, muſt be the Nature he endured thoſe Frowns and Diſpleaſure in, which are oppoſed to the actual Enjoyment of that former Love. He tells us that he did *forego* the actual Enjoyment of *this* Love, and ſo dwelt under his Father's Frowns here below on Earth; therefore it muſt be as to his Divine Nature he did forego the Enjoyment of that Love and Glory: And conſequently, as to that Nature he endured the oppoſite Frowns; ſince that he had not enjoyed that Love in his *Humane* Nature before he dwelt on Earth. 2. It's as plain that he makes the eternal Son of God, as to his Divine Nature, to have a ſuperadded Right to that eſſential Glory from God which he had a former natural Right to: For the Glory he enjoyed *before* his Incarnation, was his *eſſential* Glory as the Son of God; and it was his eſſential Glory he had a *Natural* Right to. Again, he had no Glory in his *Humane Nature* before he was Man, to be reſtored to; therefore the Glory he had an *acquired* Right to, being a Glory to which he was *reſtored and raiſed*

raiſed, muſt be his eſſential Glory enjoyed only by the Divine Nature: He could be *reſtored* to the actual Enjoyment of no Glory, but what he actually had *before* he aſſumed our Fleſh, and could not be reſtored to any Glory which he had not till he aſſumed our Fleſh. The Matter is the ſame as to the Love that his Father bare to him as his Eternal Son; for it's the Love he was *reſtored* to the *Enjoyment* of, which Chriſt is ſaid by Mr. *M.* to have an acquired ſuperadded Right to; which muſt be no other than he was the Object of *before* his Incarnation; yea, he tells them it's that very love and glory which was due to him by *Privilege of Birth*, that he had this ſuperadded Title to; yea, even that which he *did not forego his Title to*, though he did forego the actual Enjoyment of for a while; and to this he was reſtored in the *Vertue* of this *double* Right; ſo he tells us Chriſt was rich, yet he became poor: How poor? By *foregoing* the actual Enjoyment of the full Fruit and Benefit of it, which he enjoyed before: The Meaning of the Place he refers to is, that though the Son of God was Maker and Heir of all things; yet, as to his Humane Nature, he was in a neceſſitous ſuffering Caſe. But hence Mr. *M.* infers, that Chriſt, as the Son of God, did forego the actual *Enjoyment* of the full Fruit of his Inheritance, which he fully poſſeſſed before, and in that reſpect was poor: This is plainly his Senſe, for he ſpeaks of his being rich as he *was antecedently* to his Incarnation, as to Enjoyment as well as Title; and as to Riches he did *not forego his Title to*, as he was the Son of God; and yet the full Benefit of thoſe very Riches he

was

was so entitled to as Son of God, he did *forego* the *actual Enjoyment of*; whereas he might as well say he did forego the Enjoyment of *all* the Benefits as *any*, and of his Title as of the Enjoyment, all being alike possible to the Son of God, who still enjoyed that whole Inheritance to the full (as Son of God) as he enjoyed it by his Title before he was the Son of Man, to forego the Manifestation and the actual Enjoyment differ as to *his Glory*. And as to *Riches*, it's one thing for the Human Nature to want, for the Divine Nature to abate any Enjoyment of what it was entitled to, is quite another thing. A poor God is a wild Phrase. Obj. *Had Christ, as our Redeemer, a Right to no Glory as a Reward? Anſ.* 1. Yes, to a Glory and Riches as to his Humane Nature. But, 2. that was not a Restauration of what the Son as God enjoyed before his Incarnation; but a Glory and Riches granted as to his Humane Nature which fully commenced upon his Exaltation, though eternally decreed. And to both indeed there was a Title from the Union of the Human Nature to the Divine Person; and also as a Reward of what was suffered and done in the Human Nature. 3. The utmost Glory belonging to or received by Christ as *acquired*, was of another kind than what belonged to him as God, and which he enjoyed before the Incarnation. The one is *dependant*, the other *independant*; the one is *Creature* Glory, though above Angels, the other is *increated*, essential, and divine, even the same with the Father's. Obj. *Did not Christ lay by his Divine Glory? A.* 1. He could no more part with it, no, nor with the En-

Enjoyment of it than he could part with his Divine Eſſence. 2. He voluntarily agree'd to have it vailed as to *Manifeſtation* for a time; but in the leaſt quitted not the Enjoyment of it as the Son of God. 3. The ſenſible Communications of it, and of the Divine Favour were a while much ſuſpended from the Humane Nature: But conſidered as the Son of God, he always alike poſſeſſed and perceived the Divine Glory and Favour. The Father could as well be diſpleaſed with himſelf as with his Son, as he was God. 4. Hence, though what Chriſt did and ſuffered, did entitle him to the reſtoring of the ſenſible Enjoyments of the Divine Favour to the Humane Nature, yet there was no Place or room for *acquiring* a *Right* to any ſencible Communications of Love, Riches or Glory to him, as Son of God: For they were never ſuſpended, they were eſſential to him; and to ſuppoſe an *acquired Right* were to make that Love and Glory *dependant*, and bring them within a Creatures State; whereas you may ſee Chriſt in his humbled State, ſtill when he ſpeaks as the Son of God, aſſerting his Title and *Poſſeſſion* in Equality with the Father, yea, to be the ſame, *Joh.* 16. 15. *Joh.* 5. 18, 19, 26. *Joh.* 1. 18.

Reader, judge how he honoureth Chriſt; I could tell him what Names the Ancient Church gave to ſuch a Hereſie, but I better like that he gives to my Opinion cauſleſly, the name of *Blaſphemy*, than that I ſhould give ſo *juſt* a Cauſe, though I met with a Man ſo mild, as ſhould hope it was only *ignorant*. The Son of God as God, capable of an addition of real Glory;

and

and be the Object of God's Frowns and Displeasure, and capable of parting with the enjoyment of God's Favour, and the Glory and Riches he had before he was Incarnate; and that he could have an acquired Right to that Essential Glory and Love, and Riches, superadded to his *natural* Right thereto, are such Positions as should make a Man to tremble how he ventures afterwards to meddle beyond his depth. My concern for these things prevents my using the advantage Mr. *M.* gives me.

2. He describeth the Fall of Man in a manner very dishonourable to God: 1. He makes it a *designed* necessary means resolved on, to bring to the Son of God that Revenue of Honour and Praise which the Father had before designed for him: This is fully expressed by him in his Model of the eternal Decrees. The 1. Step is the Design of that Revenue of Glory to the Son. 2. Step is Christ's being to do all for the Elect with God for them, *&c.* 3. Is making a Man innocent. 4. Is the Fall of Man. 5. The double Union issuing in legal and mystical Persons. 6. Faith is the Means of mystical Union. 7. This Faith in its Nature, is to rest on Christ for all, P. 58, 59, 60. The thing I infer is, that the Fall being the Fourth Step, must needs be not a thing supposed to the Fathers Design of the Revenue of Glory to Christ; by some mens acknowledging him to be the Son; for that's first in order resolved, and then the Fall appointed (not over-ruled) as a necessary means thereto; as that by which he was to obtain this Glory, and without which he must have gone without it, and been limited to the *privilege of his*

Birth. Therefore he tells us, *P.* 58. *The Fall of the Elect into a ſtate of Sin and Death, and Wrath may ſeem ſomewhat remote from the point in hand. But it is not; for hereby a Door is opened to the* Son of God *to ſtep in, and do all with God for them that in this ruined condition they need,* &c. So that as Chriſt ſpeaks of the blindneſs of him, *Joh.* 9. 3. that it was *that the works of God might be made manifeſt in him; we may ſay this of the Fall of the Elect, it* was in the Counſel of God deſigned to this end, *that the depths of the riches, the knowledge of God might be manifeſt in them; and as Chriſt ſpeaks of* Lazarus *his ſickneſs and dying, it was not to death,* &c. *So muſt we ſay of this falling of the Elect into a ſtate of ſpiritual death in ſin and treſpaſſes; it is not unto Death for ever. but for the Glory of God,* that the Son of God might be Glorified in recovering them.

Repl. I am ſure the Son of God did not need any ſuch Glory; he had been as happy, and perfectly Glorious as now he is, though Man had ſtood. 2. It ſeems very unagreeable to the purity and goodneſs of God to *deſign* the breaking of his own Laws, the deſtroying of the greateſt part of mankind, the defacing of his own Image, the gratifying of the Devil in the ſin and miſery of Men, ſuch diſhonour to his own Name, *&c.* and this as a *neceſſary means to Glorifie his Son*; to Decree the permiſſion of the Fall, and ſo to over-rule it to good ends, is another thing. 4. By this Model it was as impoſſible for Man to have ſtood, or for the moſt of Mankind to have avoided Sin and Eternal Ruin, as it was for Man to have hindred God to give to his Son that ſpecial Revenue of Glory

Glory as he designed for him; which I think would be a greater ease to the damned than their Consciences will feel, or the Pleadings of God with Men will import. 5. It greatly abates that admiring and thankful regard to God and our Saviour, which the Scriptures always direct us to: For if Mr. M's Model be right, it was Love *to the Son of God* that brought Men to *need* a Saviour, and not Love *to Sinners* that enclined God to give his Son, and the Son to give him-self, to be a Saviour, *Joh.*3.16. The utmost which this Model can rise to is, that since God resolved for the Glory of his Son, that *all* should fall into a state of Sin and Death, and Wrath, that thereby some of them might be to his Glory, they were ordained to be *some* of those; which indeed is a mercy, but not so greatly displaying of Divine Pity, Love and Grace, as the word represents it. Therefore 6. to suppose Man foreseen as fallen and self-ruined, and thereupon a Saviour ordained to recover, and actually save a certain number of these: And for this to be in his suffering Nature to be rewarded, and eternally exalted, receiving the Praises of his saved ones, fully answers the Account the Scripture gives of the Oeconomy of Redemption, *Rev.* 1. 5, 6. Man is supposed thus fallen in all the Texts which Mr. *M.* cites for God's Design of a Revenue of Glory to his Son from the Elect, *Eph.*1. 3,4,5,6. We are chosen in Christ; in what State? You'll see that by the Nature of the Blessings we are to obtain by him, to *be holy*, who were by the Fall unholy: To be *without Blame before him in Love*, who were so reproveable and hateful to

the Adoption of Children; who had by Sin loſt our natural Birthright, and become Aliens; *accepted in the Beloved, to the Praiſe of the Glory of his Grace*, who had made our ſelves unacceptable and Condemnable in the Eye of Juſtice, *Redemption in him, and Forgiveneſs of Sin according to the Riches of his Grace*, who had enſlaved our ſelves, committed Sin and were incapable to redeem our ſelves, make Atonement, or merit our Recovery: And then he addeth, Verſ. 8. That in all this he *abounded towards us in all Wiſdom and Prudence*. Amazing Wiſdom! To find a Way to ſanctifie the depraved, juſtifie the blamable, love the hateful, adopt the alien, accept the vile and unworthy whom Juſtice condemned, redeem the captive, and forgive the guilty Sinner: Here's Work for all Wiſdom, and Prudence to abound, much more than it was to reſolve firſt to glorifie the Son of God, and then find out a Way for it by *deſigning* to make Men fall into Miſery and Death, that he might come to this Glory by it. Look into Verſ. 9. and you'll ſee that according to what I have ſhewen to be the Apoſtle's Model, he concludes this is the *Counſel of God's Will and his Purpoſe* in himſelf, even to recover by Chriſt Sinners, thus in his Eye fallen and miſerable. The ſame Senſe is plain in *Rev.* 5. 11, 12. 2 *Theſſ.* 1. 10. *Eph.* 4. 13. I confeſs, when I conſider ſome Mens Temper I am at a Loſs whether they are led, by what themſelves are, to think of God as ſo cruel and far from Goodneſs; or that the ſtrange Repreſentations of God, which they believe, do form them to what they think is his Reſemblance. Would any Divine elſe

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dare to preach that God took the Sin of *Adam* and ſqueezed out the Quinteſſence of it, into the Humane Nature, to propagate to the World. And God took delight to ſee the Wicked Sin; as one that ſets Rats-bane to kill Rats, looked through the Key-hole with delight to ſee the Rats eating the Rats-bane, knowing it would kill them; ſo God looked at the Wicked through his Fingers with Pleaſure, to ſee them Sinning, knowing it would deſtroy them. And the Spirit of God ſtriving with Sinners, did Enlighten them, Reform them, *&c.* But why did he thus ſtrive with many whom he did reſolve he would never Save? It was that they might be brought to thoſe higher Degrees of Torments in Hell, which he had fore-ordained them to. As *Judas* went to his own place, that is, to the higher Torments in Hell, which God had decreed him to, he could not come to this but by falling from his Apoſtleſhip, he could not fall from his Apoſtleſhip if he had not been an Apoſtle, and he could not have been an Apoſtle if the Spirit of God had not ſtriven with him. Mr. *M.* I ſuppoſe, hath not forgotten theſe unſavory Paſſages, which I do not think I have varied a word of; at leaſt I am ſure this is the Subſtance, and not aggravated at all, as I have abundant Witneſſes to prove.

3. He miſtakes what is the Glory of God, as to its principal Senſe; this conſiſts in his Eſſential Perfections as in himſelf; yea, the Manifeſtative Glory of God, Father and Son, is not ſo much in the Creatures Acknowledgments, as in the diſplay of his own Perfections, in a way commanding their Admiration and

Love: Mens *Hoſanna*'s are a poor thing comparatively even therewith: He made all things for his Glory, *i. e.* To expreſs thereby his Wiſdom, Goodneſs, Power, Juſtice, *&c.* His Glory ſhines forth more in the Impreſſes of his Excellencies on any Being, than in their Thankful Returns of Gratitude to him, or Oral mention of his Praiſes: Men by theſe do their Duty, and contribute to their own Good, but add not to his Glory; yea, his manifeſtative Glory is not hereby ſo promoted by thoſe Men, as by his Image on them, and his Authority acknowledged by their Obedience and Good Works, *Matt.* 5. 16. God is glorified by Chriſt, as Redeemer in our Nature, as his Government was honoured, Juſtice ſatisfied, his Hatred to Sin expreſſed, his Image reſtored, his Authority among Men acknowledged, his Bleſſed Nature exemplified in the Humane Nature and Behaviour of Chriſt, his Love and Mercy to Sinners made manifeſt by his Death: By theſe I ſay, much more than that ſome few Men do own him to be the Son of God, yea, our Redeemer, even as in our Nature is more glorified by honouring God, vindicating his Government from Contempt, opening a way for Mercy, to exert it ſelf without Injury to God's Holineſs or Juſtice, accompliſhing God's Purpoſes and Promiſes, having all Fullneſs of Grace in him, Authority and Judgment committed to him; defeating Satan's Projects, and breaking his Strength and Power even by the Humane Nature; his giving his Spirit, reſtoring the Image of God to a degenerate World, rendring Men ſubject to the Divine Laws, Imitaters

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of his Example, ſubject to his Authority, 2 *Theſſ.* 1. 10. raiſing the Dead, judging the World, his wiſe, equal and effectual Managing his Kingdom, *&c.* he is by them honoured, I ſay, far more than in a few Perſons acknowledging his Sonſhip; and being that his Sonſhip became obſcured by his dwelling in Fleſh, I admire that Mr. *M.* would place the *Upſhot* of Chriſt's acquired Glory in the Elects Acknowledgment of his Sonſhip; as if he took a Vail to do and ſuffer ſo much, chiefly it not only to buy off its being a Vail.

4. He leaves out the Holy Spirit, as to the mention of any Glory deſigned to him in the Oeconomy of the Salvation of Sinners. Yet ſure the Eternal Spirit hath a Glory Superior to Chriſt's Humane Nature, and a Right thereto Superior to Chriſt's acquired Right. Yea, we are Baptiſed as Redeemed ones, into, or *in the Name of the Father, Son, and Holy Ghoſt*, Matt. 28. But with theſe Men his Honour is little regarded, he ſhall not have a Hand ſo much as to render ſome Sinners to be the Perſons that ſhall rather than others be inveſted in Chriſt's Right to any Saving Benefits according to a Goſpel-Rule. Though God hath ſo wiſely contrived the Acknowledgment of Father, Son and Spirit, in the Saving of Sinners; the Father *gives* and ſends his Son to Redeem, the Son *pays* the Price of Redemption, the Holy Spirit *applies* it, by rendring Sinners the Objects of the reſpective Effects thereof, as the Goſpel determines the Diſtribution of them.

His Notion of legal Union, between Chriſt and the Elect from Eternity, as being one legal Perſon, is an unſcriptural Notion which I have confuted, though I acknowledge Chriſt from Eternity undertook to Redeem and Save the Elect; but that is far from one legal Perſon; being that we are not reputed to Redeem or Save our ſelves, alike ungrounded, is one Myſtical Perſon. It's time to put an end to my Remarks on his Story made up of Steps, which I wonder *he* hath acquired no better Skill in relating, than to repreſent the Counſels of God, in a manner ſo inconſiſtent with, nay, reproachful to the Glory of the Bleſſed God.

9. I ſhall not take notice of ſuch things as theſe, all your Obedience to the Law avails no more to juſtifie you than your worſt Sins; the *not failing* of Faith is not a means of our continuing juſtified; Repentance is the effect of Pardon, and not neceſſary thereto. Theſe and the like being already inſiſted on in this Book and elſewhere, neither ſhall I demonſtrate as I might; it muſt be his Judgment, that all our Sins are pardoned at once, even paſt, preſent, and to come; and that God cannot be diſpleaſed with, or afflict Believers for their Sins, *&c.*

10. He vainly ſuppoſeth many things poſſible to be in Unbelievers, which are certain Evidences of true Faith, Effects of Faith; yea, they are the Execution of the Conſenting Act of Faith, and without them (if Men have time) all his Faith is but a Dead Faith, that will never Save. I will admit that no Act of Grace or Godlineſs can Save us without Faith: But I as poſitively affirm,

affirm, That there is no one Act of real Grace or Godlineſs without true Faith; nor yet any true Faith without Acts of other Graces. Why then ſhould he put the Graces of the Spirit into a War, and tell us of mending our Ways and reforming our Lives and our Hearts too, ſo as never more to Sin, and live as a Saint dropt down from Heaven, *&c.* yet they are not Faith, and the Righteouſneſs of Chriſt would not be upon thee, P. 67, 68, *&c.* Can Mens Hearts be changed, and their Lives thus reformed in Obedience to the Call of Chriſt's Goſpel, and not accept of Chriſt, and truſt in him? No. And I ask, If any Man go out of himſelf to Chriſt for all, and yet never repent, nor have his Heart and Life changed, nor love God: Would that Man have the Righteouſneſs of Chriſt upon him for Salvation? Yet this is as poſſible as the other, yea, and more eaſily miſtaken: 1 *Theſſ.* 1. from 5. to 10. you'll ſee the Spirit of God makes the things concur, which Mr. *M.* would ſet at ſo great an Oppoſition. To me it's evident that Chriſt's Righteouſneſs extends it ſelf through all the Benefits and Privileges of a Saint, as the Sole Meriting Cauſe, whatever be the Condition: And all the after-gracious Acts and Godlineſs of a Believer are the Operations of Faith; they are his firſt Conjugal Conſent executed, as well as the Effects of his Dependance on Chriſt for new Supplies. 1. Faith, as it acts *upward* towards Chriſt, ſtill Craves, Prays, Hopes, Truſts, Expects, with Affection Adheres, and renews Self-dedication and Conſent. 2. As it looks *into the word*, it finds Motives, Excitements,

Directions, *&c.* to urge and apply to it ſelf from inviſible things realized. 3. As it acts under the Power of both the former, with reſpect to External and Internal Effects, it Purifieth, Melts, Loves, Quickens, Strengthens to Duty, and againſt Temptations, Comforts, Reclaimeth, Recovereth, Guardeth, Watcheth, *&c.* So that our renewed Act of Repentance, Love and Fear, *&c.* our Godlineſs, Reformation, Zeal, and all ſincere Obedience, is the Operation of Faith, and the Obedience of Faith: Faith is in them, and they are in Faith not *formally*, but in the way above expreſſed: Whence I conclude it's a falſe Faith that omits Obedience to Chriſt in *all* theſe, as it is a falſe Obedience which excludes a Dependance on Chriſt in or by *any* of thoſe.

11. Mr. *M*'s Criminations of his Brethren are intolerable, becoming neither an honeſt Man, nor a true Believer, and much leſs a Goſpel-Miniſter; more wicked Malice and Falſehood hardly any Man can be guilty of, than his Accuſations and Inſinuations are juſtly chargeable with; unleſs they proceed from real Ignorance, which Charity prompts me to hope. I have inſtanced already how he hath perverted my words; but had he confined his Reproaches to me, I ſhould not think my Reſentments ſo fit to be expreſſed, but he ſpares not the Dead, he ſtrikes at the Body of our Uſefuleſt Miniſters alive, and at their Miniſtry too: Who or what could excite any Man to render the Labours of ſo many Miniſters uſeleſs, when ſo adapted to promote the Kingdom of Chriſt in the World? Who will dare to attend

attend their Labours, or avoid being filled with Jealouſies, Prejudices, and Abhorrence, that believe this fiery Man when he ſaith, *They hold Soul-damning Errors, if there be any in the World*, P. 46. That they have a Diſlike and *Heart-hatred* of ſtanding in the Righteouſneſs of Chriſt imputed, and it only, that lies at the bottom in theſe Oppoſitions (to our being as Righteous as Chriſt) P. 76. and the *Devil* (by them) laboureth to Foreſtall and ſhut up Mens Hearts againſt (what he calls) the *Bleſſed Truths*; nay, his Malignant Spirit riſeth ſo high, as to call them oft *Semi-ſocinians*, and ſtudiouſly brands them with that name (as what he would have them called by) in his Preface, as well as *Socinians* in his Sermons; and that the Goſpel of our Salvation is Craftily and Inſolently aſſaulted by them in the very Vitals and *Fundamentals* of it. And this and much more, as an *Apoſtaſie* from the Truth, he fixeth on Old and Young, even many of the riſing Generation, *not only among Conformiſts but Diſſenters alſo.*

Reply. The Angel ſaid, The Lord rebuke thee; when he durſt not bring railing Accuſation, ſure he knoweth not what Spirit he is of, nor who doth inſtigate him to theſe things, any more than Holy *Peter* did, whoſe Deſign was better. After long working at this Trade under Ground, he proclaims it when he comes into open Air, and hides not his Spirit or his Purpoſe. I hope others injured ſo deeply, will joyn with me in forgiving him, and Praying for his Repentance, that the Blood of Prejudiced Souls may not be required at his hands, nor theſe Injurious Reproaches be imputed to him.

him. I ſhall make a few Remarks on the Names he gives us.

1. He of all Men ſeems leaſt allowed to give us any Name, for we are not the Children of his Church-Members, and others he will not Baptiſe; he pleads that the Ancient Church, called the Off-ſpring of *Pelagius* his Hereſie *Semi-Pelagians*: May therefore one that utterly denies a Catholick viſible Church pretend to it; yea, who thinks he ceaſeth to be a Miniſter, when his Relation to his particular Flock is at an end. Nay, he is of ſo Raſh a Spirit, ſmall Skill in the Reaſon of Names, and laviſhly diſregardful of Truth in this Matter, that a *Nick-name* muſt be the Effect of his giving any to ſuch as are not of his own Faction.

2. He quits all Truth and Modeſty, in giving us the Name of *Socinians* or *Semi-ſocinians*. He ſaith, our Opinions are the Off-ſpring of *Socinianiſm*: What meaneth he by *Off-ſpring*? Is it 1. only that *Socinianiſm* was the occaſion thereof: Or 2. That they are of the ſame Genuine Nature with *Socinianiſm*. The laſt is an abominable Slander, hatch'd by no good Spirit: 1. The former may be pretended, but then an *immediate* Deſcent muſt be denied: *Socinianiſm* tempted weak Men to the oppoſite Extream of Profane *Antinomianiſm*: This Extream was perceived equally Fatal to the Vitals of Practical Chriſtianity, as *Socinianiſm*; and alſo to give Advantage to the *Socinians* by its wild Poſitions, and weak Arguments conſonant thereto. Therefore our beſt Learned Divines, at once to prevent

vent the Triumph of the Socinians, and the growth of Antinomianiſm, waved many of thoſe Terms which had obtained among the Orthodox in ſpeaking of Chriſt's Satisfaction, without any due regard to either of theſe fatal Errors. Hence Dr. *Owen* of the *Trinity* and *Satisfaction*, P. 153. *It appears from what hath been ſpoken, that in this matter of Satisfaction, God is not conſidered as a Creditor, and Sin as a Debt, and the Law as an Obligation of that Debt, and the Lord Chriſt as paying it.* He then ſhews the difference, and tells us, *God muſt be conſidered as a Rector*, &c. p. 113. and p. 141. *There is an alluſion to them* (the Socinian Argument) *to a Debt and Payment, which is the moſt improper expreſſion uſed in this matter.* The ſame you'll find, *Eſſenius Triumphus Crucis* p. 391, 399. *Turretin. Inſtit. Theol. par.* 2. p. 264. 462. In like manner they place Satisfaction in an equivalent in many things, and not the ſame for kind in all, *Eſſenius* p. 340. Dr. *Stillingfleet* of Sufferings of Chriſt, *p.* 244, 245. Many more inſtances might be given.

2. But our Principles are far from being the Off-ſpring of Socinianiſm, as being of the ſame Nature with it, which he meaneth. They are nothing which is properly Socinian, or condemned as ſuch by either *Synod* or Men of Learning: So far are we from being half Socinians. The Socinian Principles are ſummarily reduced to that of the Trinity, and that of Chriſt's Satisfaction. They deny the Deity of Chriſt as the Son of God by *eternal* Generation: We affirm it, they deny the *Perſonality* of the Holy Ghoſt, we affirm it. The Malice of our Author cannot pretend to touch us there. The Soci-

Socinians deny that Chriſt died a *proper Sacrifice* for Sin; we affirm it. They deny that Chriſt's Sufferings were the *Puniſhment* of our Sins, we affirm it. They deny that Chriſt *ſatisfied* Divine Juſtice, or died in our *Place*: We affirm he ſatisfied Juſtice, and that Chriſt died in our *Place* and *in our ſtead*: He died that we might not die, who were liable to die: He gave his Life for ours. They ſay Chriſt died for our *Good*, not by way of *Merit* at all ſtrictly: We affirm that Chriſt properly merited all the ſaving Good we enjoy. The Good they ſay Chriſt died for is, the giving us an *Example* of Patience, confirming his *Doctrin*, and at higheſt, the *ratifying* the Covenant wherein our own Faith and Obedience is by *Acceptilation* accepted inſtead of a perfect legal Righteouſneſs, and this excluſive of Chriſt's Satisfaction and Righteouſneſs; and that he attends to this is what they mean when they ſay Chriſt in ſome ſort may be ſaid to give us Life. But we affirm, that the good Chriſt merited is *Reconciliation with God, Pardon of Sins, and eternal Glory*, &c. as well as that he gave us an Example of Patience, *&c.* And we truly affirm that we have no Righteouſneſs that anſwers the *Law* but Chriſt's, and that Chriſt's Righteouſneſs is *imputed* to us, as that wherein we ſtand before a juſt God, and is as available to us for Salvation, as if *we* had done and ſuffered what Chriſt did; and we renounce all our own Obedience and Works legal and *evangelical as any Part* of that Righteouſneſs in, or for which we are pardoned, accepted, or glorified. Our very Faith, and much leſs our Repentance or other good Works, is not any merit or procuring cauſe of

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our Juſtification. The whole uſe and place we aſſign to Faith in our Juſtification, and to Repentance in the pardon of ſin, is, that they are the things which the Goſpel requireth in thoſe whom God will impute the Righteouſneſs of Chriſt to for actual Pardon, and a Title to Eternal Glory; as promiſing to impute Chriſt's Righteouſneſs to Believers, and actual Pardon to the believing Penitent; as alſo, the poſſeſſion of Glory to ſuch as perſevere in Faith and Holineſs; and all in, by, and for the *only* Righteouſneſs of Chriſt, as the *ſole* meriting, enclining, and procuring Cauſe.

Reader, judge between us, yea, let the ſearcher of Hearts judge, whether we are not wronged by this Brother. I have in this Book as well as formerly, ſhewed, that by *Reward* is meant no more than an encouragement to a Duty eſtabliſhed by the Goſpel, as a Law, not whereby governing *Juſtice* enjoineth us to work out a Righteouſneſs as our Title to Eternal Life; but a Law, wherein Grace in a way of Government, appoints Conditions that render us the *ſubjects* of ſaving Benefits, as the Effects of Chriſt's Righteouſneſs, and to be received and enjoyed in his Right. Again, whereas ſome call Faith our *ſubordinate* Righteouſneſs, I have evidenced that they intend no more than a *performed Condition* of the Goſpel, and no way a Righteouſneſs of the ſame kind, or to the *ſame End* or Purpoſe with Chriſt's Righteouſneſs. Alſo when any of us ſay that we are juſtified by Faith *as an Act*, Juſtification is then taken in quite *another ſenſe* from Juſtification by Chriſt's Righteouſneſs; the laſt being *univerſal* as to

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our Perſons and State; the former being only of a particular Cauſe, *viz.* Are we Believers? and but conſequently, are we the Perſons the Goſpel promiſeth to deal with as Believers? Alſo I have ſhewn, that Juſtification is entire in all its *Cauſes*; and that Faith doth no more than connote us the *Objects or Subjects* on whom this Juſtification is conferred by God as a *Benefit*, or the Object on whom the Juſtifying Act *terminates* by the Goſpel. If theſe be Semiſocinian Principles, I undertake to ſhew, that all or moſt of the noted Proteſtant Confeſſions of Faith, and the Body of our Proteſtant Divines of Name, yea, eſpecially ſuch as have written againſt Socinianiſm, are Semiſocinian. Sure then our Author either reads our Principles in a falſe Glaſs, or he knows no more of Socinianiſm, than that it is a ſcandalous word, and ſo fit to brand thoſe with, whoſe worth, acceptance and uſefulneſs, he beholdeth with an envious Eye; wherein I except my ſelf.

Mr. *M.* hath done more to favour Socinianiſm than all thoſe whom he accuſeth. 1. By calling ſuch Semiſocinians, whoſe doctrin and Principles will approve themſelves to moſt Men to be Orthodox. Many will abate their prejudice againſt the real Socinian, as not being ſo bad as the word imported. 2. He falls in wholly with the Socinians, in denying Chriſt's Incarnation to be a part of his Humiliation, and deprives us of the force of one of the greateſt Texts for the Deity of Chriſt, *Phil.* 2. 6, 7. 3. He ſupports the Socinian Cauſe, and one of their ſtrongeſt Topicks againſt the Satisfaction of Chriſt; by ſpeaking ſtill of God as a *Creditor*,

Sin

Sin as a *Debt*, the Law as a Money *Bond*, Chriſt as a Money *Surety*; whereas all our Divines find it impoſſible to defend that Doctrin, without denying this Metaphor, and therefore plead, that God is to be conſidered as a *Rector*, Sin a *Crime*, Sinners *Criminals*, Chriſt a *Sponſor*, in conſiſtency with his being Redeemer, Mediatour, Saviour, Sacrifice and Prieſt, *&c.* For if Sin were a Money Debt, why could not God forgive it without Satisfaction, as well as other Creditors do, *&c.* 4. He grants the abſurdity in the ſenſe objected by the Socinians, and ſtill oppoſed by our Divines, *viz.* That we are as Righteous as Chriſt in equality; *Turretin. Inſtit. Theol. p.* 714, 715. proves that *licet, &c. though we are juſtified by Chriſt's Righteouſneſs imputed, non ſequitur nos non minus juſtos eſſe quam Chriſtum; it doth not follow that we are no leſs Righteous than Chriſt*: So doth Dr. *Owen* of *Juſtif.* p. 509, 510. All our celebrated Oppoſers of Socinianiſm do the ſame. Mr. M. may ſay as well of theſe as he doth of us, for denying it as they do; *They have a heart-hatred of ſtanding in the Righteouſneſs of Chriſt.* 5. The Socinians have their whole Cauſe favoured againſt the Deity of Chriſt (or at leaſt the Arrians) by what he aſſerts concerning the Perſon of the Son of God. He makes him ſuch a God as was capable of a *real* Glory to be added to him, that as God he might be under God's *frowns* and *diſpleaſure*; might quit and *forgo* the actual enjoyment of that Love, Glory and Inheritance, which as Son of God he was entitled to, and poſſeſſed of before his Incarnation, (not in a way of manifeſtation, nor as to his Humane Nature, but in reality,

reality, and as to his Divine Nature, in which alone he acted before his Incarnation) a God capable of an *acquired Right*, ſuperadded to his *natural* Right to thoſe very Riches, Love, and Glory, which he enjoyed before he was Son of Man. And alſo, that the Humane Nature belongs to the *Conſtitution* of the Perſon of the Son of God as it is now, p. 8. *&c.* Are not theſe bold Strokes, which I have before fully proved to be his Aſſertions? Though Charity binds me to acknowledge, that I think he deſigneth not to oppoſe the Eternal Deity of the Son of God, by Aſſertions ſo unſuitable to the Divine Eſſence; and ſo miſtaketh *what* God is, rather than *who* he is. 6. I might add, he blaſts all the oppoſition made by our beſt Authors againſt Socinianiſm, by branding even them as Semiſocinians. To ſay nothing of his repreſenting the Doctrin of imputed Righteouſneſs in a manner not defenſible, and tempting to moſt Mens being *Socinians*, unleſs they have a better Notion of it. Few will believe, that we did legally do and ſuffer what Chriſt did; that we are as Righteous as Chriſt; and that the Goſpel enjoineth no Duty as a Condition on us for obtaining the bleſſed Effects of Chriſt's Merits, which be the only ground of his quarreling thus hotly with us. Men of his ſuſpicious temper will judge, he deſigneth to favour Socinianiſm, by calling us Semiſocinians.

12. Mr. *M.* Attempts to inſtruct us how to Preach, but with an evil inſinuation, and in ſome things very contrary to Apoſtolical Preaching. *Thus your Teachers ſhould inſtruct and lead you. This is the Apoſtles direction to* Titus, *that he*

he should teach them that have believed, to be careful to maintain good works; not to teach and press sinners in their Unbelief, to fall to doing of good works first, and overlook believing wholly, or to postpone it after them, p. 69. *Repl.* 1. Which teacher of his Hearers doth teach any to postpone Faith, or overlook it wholly, or delay it at all? If by Believing he means a due accepting of a whole Christ, yea, do not they direct them to expect all from God through Christ, and look to Christ as he in whom all fulness is? But our Author is one of them who think, Christ is never Preached, unless his Name be mentioned, and that as a *Priest* too. His revealed *Truths*, and enjoined *Laws*, &c. are not Preaching Christ. 2. But may one call Sinners to no Duty till they are Believers? Must they not be prest to examin themselves, pray, read the Word, hear it Preached, fear God, teach their Families, love their Wives, meditate, consider, strive with their Hearts, resist Temptations, believe the Scriptures, nor relieve the Poor, till they be Believers? *Peter* was to learn of our Author to Preach; for though he knew *Simon Magus* to be in the gall of bitterness, yet he bids him then *repent of this thy wickedness, and pray God if perhaps the thoughts of thy heart may be forgiven thee*, *Acts* 9. 22. perhaps he'll say he believed; true, in such a manner as I fear some that pretend high to Faith exceed not. *Paul* gives such an account of much of his Ministry at first to Jews and Gentiles, *Acts* 26.20. *That they should repent and turn unto God, and do works meet for Repentance*; the *Baptist* was an ill Teacher, and *Christ*'s Sermon on the Mount, *Mat.* 5. and *Paul's*

at

at *Lystra*, Acts 14. 15, 16. needed Mr. *M's* direction. *Paul* saith to unbelievers, *We are Men of like Passions with you*, (thus far he'll agree) *and Preach unto you, that you should turn from these vanities unto the living God that made Heaven and Earth*, &c. a good Work is pressed before they believed. Here Mr. *M.* would have told him, you *Paul* should not teach thus. But what are his Reasons? 1. They that believed in God should be *charged to excel in good works*; therefore they that believe not in Christ, should not be pressed to *endeavour* to set upon doing any good Work, *Hos.* 5. 4. They must not so much as *frame* their doings to *turn unto the Lord.* 2. A few words after; *through Faith that Righteousness will be upon you*; *and being upon you, it will produce good Works.* Here it seems (as I have oft heard it urged) Ministers should not urge you, nor you strive and labour after good Works, this Righteousness will produce them; but are all that I hope have Faith, so abundant therein, as not to need Spurs? Do all that pretend to it, shew that they have it by it's Fruits? and how can we know them? And is its being upon us the next principle of good Works; for though it be the Meriting Cause of all as it is in Christ, yet holy *habits* are the next Principle with the Spirits influence: And above all, must we cease to declare the whole Will of God to all that hear us, till we know is Christ's Righteousness upon them? Yea, is it because they are dead in Sin before Faith, that we must not press them to repent, fear and love God, &c. The same reason will hold against pressing them to saving Faith, which of themselves

ſelves they can as little perform: And if it be by the Word that God regenerates our Hearers, Why may not the Spirit infuſe Life, by calling Men to Repent, *&c.* as well as to Believe; and a true Principle of Life will act duly, though I think not in the ſame order of diſcernable Actings in every Convert. But however it's certain, that if by preaching Repentance the Spirit quickens a Soul, that Soul is as ſure to *believe* when quickned, as it is to *repent* when it believes. And ſo our Author makes but a ſpiteful *Flouriſh*, when he would induce our Hearers to think we teach them amiſs, becauſe we learn not of him.

SInce the Printing of my Anſwer, to what Mr. *M.* calls my Second Damning Error, *viz.* That I make the State of Believers to be Undecided, and in Suſpence during this Life. I have found the word *Undecided* in my *Goſpel Truth Stated*, P. 55. which I then was Ignorant of, though I caſt my Eye on the bottom of that very Page. My words are, "The Covenant, "though Conditional, is a Diſpoſition of Grace; "there's Grace in giving Ability to perform "the Conditions, as well as in beſtowing the "Benefits: God's enjoyning one in order to "the other, makes not the Benefit to be leſs of "Grace, but it is a Diſplay of God's Wiſdom, "in conferring the Benefit ſuitably to the Na-"ture and State *of Men* in this Life, whoſe "Eternal Condition is not *Eternally decided*, "but are in a State of Trial; yea, the Con-

" ditions are but a Meetneſs to receive the " Bleſſing. But as I have in my Anſwer ſhewed, that I oft in *Goſpel Truth ſtated*, affirm, That the Elect ſhall Perſevere in Faith, and that every true Saint is now in a State of Salvation. So I ſhall only add, 1. I do not here mention *Believers*, but *Men* in general, yea, rather Unbelievers. 2. By Eternally decided any Man may ſee, that I had an Eye only to God's *Judicial Deciſion* at Death, and the more Solemn Sentence at the laſt Judgment; when we Die, our Warfare is finiſhed, and our State, as *Viatores*, is at an end. 3. What meaneth all the Scripture Cautions (even to Believers) ſuch as *Watch*, &c. *Paſs the time of your Sojourning here in Fear*, &c. If all our State be decided *ſo*, while we have many Years, Temptations, and Perſevering Work before us; *as* it will be beyond the Grave: Alas how many are long deceived by the meer Form of Godlineſs, and they that are Godly, are called to Caution and Care, on this very Conſideration, that *they are to be judged*, 1 Pet. 1. 17. which were uſeleſs to ſuch as are in *termino*, 2 Tim. 4. 7, 8. Rev. 2. 10. See more in my Anſwer.

The Point of the *Embrio* was not fit for my large inſiſting on, or I could have proved, that an *Embrio* is not an unformed, unorganized Maſs or Lump, *&c.*

FINIS.

The Five following Books have been lately publiſhed by the Author of this Diſcourſe: Printed for John Dunton *at the* Raven *in the* Poultry.

1. *Goſpel Truth Stated* and Vindicated; wherein ſome of Dr. *Criſp*'s Opinions are conſidered, and the oppoſite Truths are plainly Stated and Confirmed. The Second Edition.

2. *A Defence of Goſpel-Truth:* Being a Reply to Mr. *Chancy*.

3. *The Vanity of Childhood and Youth*; wherein the depraved Nature of Young People is Repreſented, and Means for their Reformation propoſed: Being ſome Sermons Preached at the Requeſt of ſeveral Young Men.

4. *A Diſcourſe*, ſhewing that Repentance of National Sins God requires, if ever we expect National Mercies.

5. *Man made Righteous by Chriſt's Obedience:* Being two Sermons Preached at *Pinners-hall*, with Enlargements, *&c.* Alſo ſome Remarks on Mr. *Mather*'s Poſtſcript, *&c.*

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